

37234/B



Digitized by the Internet Archive
in 2018 with funding from
Wellcome Library

https://archive.org/details/b29330798_0001



REV. DAVID T. T. T.

Printed by J. W. Smith, No. 10, N. York St., N. Y.

Copyright, 1850, by J. W. Smith, N. Y.

JOURNAL
OF
VOYAGES AND TRAVELS

BY THE
REV. DANIEL TYERMAN AND GEORGE BENNET, Esq.

DEPUTED FROM THE
LONDON MISSIONARY SOCIETY,
TO VISIT THEIR VARIOUS STATIONS
IN THE SOUTH SEA ISLANDS, CHINA, INDIA, &c.,
BETWEEN THE YEARS 1821 AND 1829.

COMPILED FROM ORIGINAL DOCUMENTS
BY JAMES MONTGOMERY.

VOL. I.

“Glorify ye the name of the Lord God of Israel in the isles of the sea.—From the uttermost part of the earth have we heard songs, even glory to the righteous.”

ISAIAH xxiv. 15, 16.

LONDON:
FREDERICK WESTLEY AND A. H. DAVIS,
Booksellers to the London Missionary Society,
STATIONERS' HALL COURT AND AVE MARIA LANE.

MDCCCXXI.



John Westley and Co. Ivy Lane.

TO THE KING'S MOST EXCELLENT MAJESTY.

SIRE,

BY YOUR MAJESTY's gracious permission, the Directors of the London Missionary Society, with profound sentiments of loyalty and respect, have the honour to present to YOUR MAJESTY the following "Journal of Voyages and Travels," performed by a Deputation from the Society commissioned to visit its Missionary Stations, in the South Pacific Ocean and various other parts of the World.

More than thirty years have elapsed since the Founders of the Society dedicated to YOUR MAJESTY's August Father "The Missionary Voyage of the Ship Duff;" undertaken to convey to the inhabitants of Otaheite, and other islands in that part of the Pacific, the Missionaries whose persevering labours, in conjunction with those of others who have followed them in the same benevolent

career, have, by the blessing of the Almighty, led to the happy change of which YOUR MAJESTY will in these volumes find an Authentic Narrative.

That the Knowledge of the Divine Author of our Holy Religion is thus diffused amongst Mankind cannot fail to afford high satisfaction to YOUR MAJESTY, as a Philanthropist; that any portion of the Subjects of your Realm should be rendered the instruments of promoting that Object will increase the happiness enjoyed by YOUR MAJESTY, as the Father of your People.

That YOUR MAJESTY may long reign over a free, loyal, religious, and happy People, and may at last receive the Crown of Immortal Life, is the devout prayer of

YOUR MAJESTY'S

Most humble,

Most dutiful,

And most devoted Subjects and Servants,

THE DIRECTORS OF
THE LONDON MISSIONARY SOCIETY.

INTRODUCTION.

THE Missionary Society,* founded on the Catholic principle of union among Christians of various denominations, was established in the autumn of 1795. The first undertaking of its founders and patrons was to send the Gospel to the islands of the Pacific Ocean. Accordingly, in the year following, the ship *Duff*, commanded by Captain Wilson, sailed with twenty-nine Missionaries (of whom several were married, and had their wives and children with them) on board, and arrived, in March 1797, at Tahiti, then, and still, by some reputable writers, miscalled Otaheite, where the greater part of the company took up their residence. Others were settled at St. Christina and Tongatabu. For nearly seventeen years, under many adverse and discouraging circumstances, the work (thus begun) was continued with apparently little success. It afterwards pleased God, in his own good time and way, to display his power and glory among the people who there sat in darkness and the shadow of death; nor hath his word, since that time, ceased to grow and prevail: island after island

* Now known by the name of the *London* Missionary Society, to distinguish it from similar institutions of later date, and which are confined principally to the particular bodies of Christians to which they are respectively attached.

has abandoned idolatry, and, while multitudes of the inhabitants have professed obedience to the faith, many have given satisfactory evidence of genuine conversion. All the principal events contributing towards this great change, or accompanying and following it, are touched upon in the volumes here submitted to the public, with sufficient clearness, it is hoped, to render any explanations unnecessary in this place.

In the year 1821, the Rev. Daniel Tyerman, of the Isle of Wight, and George Bennet, Esq. of Sheffield, were deputed by the Parent Society to visit the various stations in those uttermost parts of the sea, both for the purpose of cheering the hearts and strengthening the hands of the Missionaries, and, as representatives of the Christian community at home, to witness and report what great things the Lord had done for the heathen there. The following quotations from a circular, issued by the Directors, in 1820, will more particularly show their intentions in making the appointment which, at first, embraced the South Sea Islands only, though, in the sequel, it included the Stations in the other quarters of the world:—"The great objects of the Deputation will be, to make themselves thoroughly acquainted with the state of the Missions, and of the islands; and to suggest, and, if possible, carry into effect, such plans as shall appear to be requisite for the furtherance of the gospel, and for introducing among the natives the occupations and habits of civilized life. In order to the attainment of these objects, it is proposed to form such arrangements as shall tend to the introduction of Christian Churches; the establishment and improvement of schools for the children of the Missionaries and of the natives, and, eventually, of

trades ; and a proper and constant attention to the cultivation of the ground."

These first objects of their appointment being fulfilled, the Deputation were subsequently instructed by the Directors to proceed to Java, the East Indies, &c., on a like embassy of good-will and friendly enquiry, to the numerous establishments, insular and continental, in that quarter of the world, where the Society had agents, doing the work of evangelists. These additional duties having been likewise accomplished, the Deputation, under special circumstances, were authorised to survey another field of Missionary labour in Madagascar, where important results might be expected from their presence at that particular time. There, however, Mr. Tyerman was suddenly removed by death ; and Mr. Bennet, in consequence of a political revolution in the island, was compelled to leave it. After visiting some of the stations in South Africa, he reached England in the summer of 1829 ; and, as early as arrangements could be made, the work now presented to the public was undertaken.

The documents, official and private, from which these volumes have been composed, were of great bulk, and exceedingly multifarious. They consisted chiefly of a journal kept by both members of the Deputation, jointly, during the first two years of their travels, and a separate one by Mr. Tyerman, continued to nearly the day of his death. Mr. Bennet subsequently furnished several interesting narratives and other valuable contributions. These materials, however, were so extensive and miscellaneous, as well as so minute, that it became the duty of the compiler, instead of abridging or condensing the mass, to recompose the whole, in such a form as should enable him to bring forth, in

succession, as they occurred to the travellers themselves, the most striking and curious facts relative to their personal adventures, or which came to their knowledge by the way. He has, therefore, trod step by step after them, confining himself, as faithfully as practicable, to the order of subjects, under the original dates, after exercising his best discretion in the use of his materials, chiefly consisting of *memoranda*, generally rough and unshapen—the first thoughts, in the first words of the writers, at the time, and upon the spot, recording the actual impressions and feelings awakened or confirmed by the things themselves. These he has endeavoured so to exhibit as to do full justice to the individuals whose journals he was thus retracing, and on whose authority the statements derived from them must rest.

Throughout the whole of the first, and the early chapters of the second, volume, great care has been taken to preserve as many personal, national, and moral traits of character, traditions, fragments of history, and anecdotes, of the superstition, forms of government, manners, customs, and practices, of the inhabitants of the South and North Pacific Islanders, as could be published without offence to decorum. But it must be plainly stated that the half of their abominations may not be told—however harmless, amiable, and happy they have been represented, in their former state, by occasional visitors, too many of whom loved them for their licentiousness, and knew little, and cared less, about the reckless tyranny of their chiefs, the diabolical frauds of their priests, their wars of massacre, and their unnatural cruelties one towards another, especially their nearest connexions. Nothing which has contributed to make a class of human beings either better or worse than otherwise they

would have been, and at the same time different from all others of their fellow-creatures, can be insignificant or uninteresting; and however puerile, absurd, horrible, or revolting, many things here stated may be in themselves, it was from the accumulation and pressure of these that society, through unregistered ages, took its form in the most fertile and beautiful regions of the Pacific. Hence the slightest memorial of the least influential of such co-operating causes must be of some value, and worthy of preservation, if it add but an atom to our knowledge of human nature, essentially the same every where, though varying in its aspect according to external contingencies. A chapter would have been wanting in the history of our species, or at best the contents of it, collected from other sources, would be exceedingly deficient, if the authentic information furnished by resident Missionaries, and collected by the late Deputation, were not *now* rescued from oblivion, and put upon record, in such publications as Mr. *Ellis's Polynesian Researches* and the following Journal. From the plan of the latter, it will be found that the same topics are occasionally referred to again and again; but in each instance presented under new phases, and with additional particulars, as the travellers obtained fuller and clearer intelligence on points which were continually the object of inquiry and examination. In a few years all traces of the former things which are now done away would have been for ever obliterated: the old who still remember them would be dead; the rising generation, of course, are brought up in the knowledge of those better things which are regenerating society throughout all the Christianized islands. This, then, which would have been expedient under any circumstances,

has become necessary at the present time, when the grossest fictions are invented, industriously circulated, and in some instances eagerly received—to bring the Missionaries and their labours into contempt.

In chapter xxxii. vol. II. page 88, of this work, will be found some mention of a visit paid by the Russian Captain Kotzebue to Tahiti, at a time when the Deputation were there. There has lately been published in England what is called “A New Voyage Round the World,” &c. by this gentleman. In a section of more than a hundred pages, entitled “*O Tahiti*,” the writer has thought proper to assert as historical facts things which never happened under the sun, and to express sentiments, concerning the Missionaries and their converts, which no man could entertain who was not under strong prejudice, if not actual delusion. This is not the place to expose his errors in detail. That will, probably, be done from another quarter, and by an abler hand; but two or three of his misrepresentations must not be passed over, as they stand in direct contradiction to much that will be found in the following pages respecting the introduction of Christianity and its benign effects in the Society Islands. The captain says:—

“After many fruitless efforts, some English Missionaries succeeded at length, in the year 1797, in introducing *what they called Christianity* into Tahiti, and even in gaining over to their doctrine King Tajo, who then governed the whole island in peace and tranquillity. This conversion was a spark thrown into a powder magazine, and was followed by a fearful explosion. The marais were suddenly destroyed by order of the king—every memorial of the former worship defaced—the new religion forcibly established,

and whoever would not adopt it put to death. With the zeal for making proselytes, the rage of tigers took possession of a people once so gentle. Streams of blood flowed; *whole races were exterminated; many resolutely met the death they preferred to the renunciation of their ancient faith.*" &c.
 * * * * * "King Tajo, not content with seeing, in *the remains* of his people, none but professors of the new faith, resolved on making conquests, that he might force it on the other Society Islands. He had already succeeded with most of them, when a young warrior, Pomareh, King of the little island of Tabua, took the field against him. What he wanted in numbers was supplied by his unexampled valour, and his superiority in the art of war. He subdued one island after another, and at last Tahiti itself, and, *having captured its king, offered the zealous murderer of his subjects as a sacrifice to their manes.*"—Vol. I. pp. 159—160.

How much truth is there in this straight-forward statement? Let the reader judge.—There never existed such a personage as King Tajo. Pomare *the First* was King of Tahiti during the early residence of the Missionaries in that island. He died in 1803, having never so much as pretended to embrace Christianity. He was succeeded in the sovereignty by his son, *Otu*; who eventually assumed the name of Pomare II.—Christianity was *not* received, "after many fruitless efforts," in 1797; nor till 1814 were a "praying people" found among the inhabitants. After that time they rapidly multiplied. In the latter end of the following year, 1815, the *only* battle that ever took place between Christians and idolaters, in Tahiti, was fought, in which the latter were the aggressors, and, after being defeated in the

field, were wholly subdued by the clemency of Pomare in sparing his vanquished enemies, a thing unheard of before in the exterminating wars of these islanders. Since then neither war nor battle has been known throughout the whole windward group. [See Ellis's *Polynesian Researches*, vol. I. chap. x. pp. 245 to 280; and this *Journal*, vol. I. chap. vi. p. 158.] In the Leeward Islands, at Huahine, an idolatrous army of rebels yielded, without a blow, to Hautia, when that Christian chief offered them pardon and peace. [See this *Journal*, vol. I. chap. xiii. p. 278.] In Tahaa the idolaters, under King Fenuapeho, were routed by Tamatoa, King of Raiatea, and after the conflict the lives of the prisoners, including Fenuapeho himself, being spared, this chief and all his people submitted to the conqueror, who restored to the former his sovereignty, and to the latter their insular independence. [See this *Journal*, vol. I. chap. xxvi. p. 555.] The universal rejection of heathenism, and acceptance of the gospel, in each of these cases, followed the merciful use of victory by the champions of the truth. There are on record shocking instances of the murder of natives for embracing the "new religion," by the bigoted adherents of the old; but Captain Kotzebue may be safely challenged to produce one example of an individual being put to the alternative of preferring "death to the renunciation of his ancient faith." It rests with him also to shew *when, how, where, and by whom*, "whole races were exterminated;"—certainly not in any island, whose inhabitants have been converted to Christianity, in the South Seas. What he means at page 169, by "the bloody persecution instigated by the Missionaries, which performed the work of a

desolating infection," he would find hard to explain before the bar of God or man. At each he is answerable for it.

"The religion taught by the Missionaries *is not true Christianity.*" [Vol. I. p. 168.] If that which Captain Kotzebue *practises* be "true Christianity," assuredly that which the Missionaries teach is not. Try him by his own test. In an interview with the queen, he says, "She asked me whether I was a Christian, and how often I prayed *daily?*" "I merely replied, that we should be judged according to our *actions*, rather than the number of our prayers." [Vol. I. p. 183.] Every page of his fables and lucubrations, respecting the Missionaries and their people, proves that he is not of that religion which says, "Thou shalt not bear false witness against thy neighbour." One example may suffice. Vol. I. p. 193, he observes, "Though the vice of theft has certainly greatly diminished among the Tahaitans, they cannot always refrain from endeavouring to appropriate the articles they prize so highly. *For instance, I THINK, if any one* of the Tahaitan ladies had found an opportunity of stealing a bit of the mock-gold-lace, the temptation would be too great to withstand." Thus, as an *instance* of irresistible thieving propensity in "the Tahaitan ladies," he *thinks* if something which did *not* happen *had* happened, *then* a certain consequence would have followed! What can any honest man think of "Otto von Kotzebue, Post Captain in the Russian Imperial Navy, and Commander of the ship *Predpriate?*"

The rest of his slanders, sarcasms, and insinuations (especially at pp. 196-7, which are fitter for a court of justice than of criticism,) may be left, for the present, to the exposure which awaits them. It must be acknowledged that in these the

renowned circumnavigator has afforded the public, opportunity enough for judging of his Christianity by his “actions;”—one cannot help wishing, however, that he had left one solitary specimen of his “prayers.” If he had, it is not uncharitable to suppose that it might have begun thus: “God, I thank thee that I am not like,” &c. The reader may fill up the form; and, to assist him in doing this, the following paragraph may be useful. It seems that, on a former voyage, Captain Kotzebue had introduced *yams* into Otdia, one of the Navigators’ Islands, where, during his absence, they had been so successfully cultivated that, on his visit there after leaving Tahiti, he was “shewn a pretty large field very well stocked with them.” He says, “The delightful feelings with which I surveyed the new plantation may be imagined, when it is recollected that these poor islanders, from want of means of subsistence, are compelled, assuredly with heavy hearts, to murder their own offspring, and that this yam alone is sufficient to remove so horrible a necessity. I might joyfully affirm, that, *through my instrumentality*, the distressed mother *need no longer* look forward to the birth of her third or fourth child with the dreadful consciousness that she has endured all her pains only *to deliver a sacrifice to the hand of the murderer*. When she should clasp her child to her breast, and see her husband look on it with a father’s tenderness, they might both remember Totabu,* and the beneficent plants which he had given them.”—The man who had done this good deed, and could enjoy, by anticipation, such a reward of it in his own bosom, might have been taught, by his better feelings, to

* Kotzebue, in the island-dialect.

“think” and speak otherwise than he has done of men, who have not only introduced fruits and roots, but herds and flocks, mechanic arts, reading and writing, civilized manners and domestic comforts, (to say nothing of “true Christianity,”) into not *one* but *many* islands—men who, according to his own confessions, have almost banished drunkenness, thieving, and profligacy, so far as their influence has reached;—men, through whose “instrumentality,” not in imagination, but in fact, thousands of mothers have been taught to spare all their children, instead of “delivering”—not the “*third* or the *fourth*” only, but *three-fourths* of them, as soon as they were born, as “sacrifices to the hand of the murderer.”

To return to the main burthen of the present Journal of the first *Missionary* Voyage ever made round the world:—an authority of a far higher standard in literature and morals than Captain Kotzebue, thus speaks of the humanizing effects of the gospel:—“Even over the wild people, inhabiting a country as savage as themselves, the Sun of Righteousness arose with healing under his wings. Good men, on whom the name of saint (while not used in a superstitious sense) was justly bestowed, *to whom life and the pleasures of the world were as nothing, so they could call souls to Christianity, undertook, and succeeded in, the perilous task of enlightening these savages.* Religion, although it did not at first change the manners of nations waxed old in barbarism, failed not to introduce those institutions on which rest the dignity and happiness of social life. The law of marriage was established among them, and all the brutalizing evils of polygamy gave place to the consequences of a union which tends, most directly, to separate the human from the

brute species. The abolition of idolatrous ceremonies took away many brutalizing practices; and the gospel, like the grain of mustard-seed, grew and flourished, in noiseless increase, insinuating into men's hearts the blessings inseparable from its influence."—*Sir Walter Scott's History of Scotland.*

All this has been literally realized in the islands of the South Seas, so far as they have received Christianity. Innumerable proofs of it will appear in the following pages. The former and present circumstances of these minute portions of the inhabited globe are not less truly than poetically contrasted by a living writer:—

“ Where, in the furthest deserts of the deep,
The coral-worm its architecture vast
Uprears, and new-made islands have their birth,
The Paphian Venus, driven from the west,
In Polynesian groves, long undisturb'd,
Her shameful rites and orgies foul maintain'd.
The wandering voyager, at Tahiti, found
Another Daphne.

On his startled ear,
What unaccustomed sounds come from those shores,
Charming the lone Pacific?—Not the shouts
Of war, nor maddening songs of Bacchanals;
But, from the rude Marae, the full-toned Psalm
Of Christian praise.—A moral miracle!
Tahiti now enjoys the gladdening smile
Of Sabbaths. Savage dialects, unheard
At Babel, or at Jewish Pentecost,
Now first articulate divinest sounds,
And swell the universal Amen.”

From *The Star in the East*, by JOSIAH CONDER.

LIST OF PLATES.

VOL. I.

FRONTISPIECE.—PORTRAIT OF THE REV. DANIEL TYERMAN.

Page

PLATE I.

MISSIONARY SETTLEMENT IN THE HARBOUR OF PAPETOAI, ON THE NORTH SIDE OF THE ISLAND OF EIMEO.—Cotton Factory on the left; on the right the Houses of the two Missionary Artizans, Messrs. Blossom and Armitage. The Trees are the Pandanus, Cocoa-nut, and Banana. 95

PLATE II.

FARE HARBOUR, IN THE ISLAND OF HUAHINE.—The Chapel is seen in the centre, near the sea; the Mission-house on the right; the House of Mahine near the sea, on the left. 184

PLATE III.

BEULAH—MISSIONARY SETTLEMENT IN THE ISLAND OF BORABORA, ON THE NORTH-WEST SIDE.—In the centre is the Chapel, the Mission-house on the left. The Pier is formed of coral-rock. 317

PLATE IV.

TOWAIHAE BAY, IN THE ISLAND OF HAWAII, ON THE NORTH-WEST.—The Mountains are Mouna Koa, Mouna Roa, and Mouna Huararai: they are covered with perpetual snow. 366

PLATE V.

CITY OF DAVID—MISSIONARY SETTLEMENT IN THE ISLAND OF RAIATEA.—The Chapel is seen above the mast of the canoe; the Mission-house near the centre; on the highest hill on the left is the Po, or Hades of this and of all the other islands. The white surf marks the situation of the coral-rocks. 515

PLATE VI.

OPOA, THE FORMER SEAT OF GOVERNMENT AND OF IDOLATRY IN THE ISLAND OF RAIATEA.—In the centre is the Ficus Racemosa, a species of Indian fig. The House of Tamatoa near the sea. 529

LIST OF PLATES.

VOL II.

FRONTISPIECE.—PORTRAIT OF GEORGE BENNET, ESQ.

PLATE VII.

	Page
WATER-SPOUTS SEEN FROM RAIATEA.—Island of Borabora in the distance; Tahaa on the right.	23

PLATE VIII.

MISSIONARY HOUSE AT BUNAAUIA, OR BURDER'S POINT, IN THE ISLAND OF TAHITI.—The large tree, on the left, the Vii, or Brazilian Plum—the Spondias Dulcis of Parkinson; on the right the Bread-fruit Tree; in the centre the Cocoa-nut, the Banana, and Pandanus-palm; Orofena, the central mountain, rises above.	50
--	----

PLATE IX.

MISSIONARY SETTLEMENT AT BUNAAUIA, OR BURDER'S POINT, IN THE ISLAND OF TAHITI.	54
--	----

PLATE X.

SCENE AT THE HEAD OF FARE HARBOUR, IN THE ISLAND OF HUAHINE, taken from the back of the Chapel, looking inland.—The tall trees are Cocoa-nuts; in the centre is the Bread-fruit Tree; and in the foreground, on the right, the Pandanus Odoratissimus, or Prickly Palm.	97
---	----

PLATE XI.

WESLEYAN MISSION STATION, AS SEEN JUNE, 1824, IN WESLEY DALE, IN THE HARBOUR OF NEW ZEALAND.	138
--	-----

PLATE XII.

HINDOO TEMPLE, UPON THE FAKEER ROCKS, ON THE GANGES.—The Pinnace, in which the Deputation sailed, is seen in the centre.	316
--	-----

CONTENTS OF VOL. I.

CHAPTER I.

	Page
The Tuscan sails, with the Missionaries on board, May 2, 1821.— Novelty of Nautical Arrangements—Whaler's Anecdote—Drop down the Channel—Bay of Biscay—Colour of the Water—Cape Finisterre—Luminous Appearances in Ship's Track—Charnel House at Madeira—North-east Trade-wind—Sucking Fish—Cross the Tropic of Cancer—Flying Fishes—The Black Whale—The Southern Cross—Whit-Monday—A Shark caught—Exploit of a Tahitian—Crossing the Line—Booby-birds—Magellan Clouds— Animals of the Deep—Spermaceti Whale—Marine Rainbows—The Albatross—Thunder, Lightning, and Fiery Meteor—A Hard Gale —Peo and Egmont Hen—Grampus—Falkland Islands—Porpoises and Penguins—The Turpin—Staten Island—Mr. Tyerman relates a Singular Passage of his Early Life—"Long-footed" Swells of the Ocean—Doubling Cape Horn—Accident—Superstition of Sailors .	1

CHAPTER II.

Commemoration of the sailing of the Ship Duff, with the first Mis- sionaries to the South Seas—Mollymauks—Agitated Sea-scene—A Storm—Imminent Peril and great Deliverance—Tropic of Cap- ricorn—The "Prickly Heat"—The Gannet—War Hawk—Lunar Influence—Dangerous Archipelago—A Whale struck—The Tropic Bird—Planet Venus—Lunar Rainbow—Water-spouts—Sailors' Dreams—A Booby-bird taken—Retrospective Reflections—Indica- tions of Land—An unknown Island—Resolution, Doubtful, Tuscan, Birnie, Chain, and other Islands—Arrival at Tahiti	33
---	----

CHAPTER III.

Pomare's Residence—Account of a League of Pacification among the Natives—Strangers in Tahiti—Repararu's House—Cocoa-nut Water —Exotic Trees—Dress of Natives—St. Luke's Gospel transcribed by Pomare—Visit to Papeiti—Preparations for the Sabbath—Singular Consequence of a Mistake in Captain Wilson's Sea-reckoning—First Sabbath at Matavai—Prevalence of Infanticide in former times—

	Page
Canoe-making—Fishing—Incident by which the Gospel was carried to Raiatea—Horrors of Idolatry—Pomare—Spirituous Liquors—Progress of Christianity at Raiavai—Tahitian Supper—Tabued Trees	61

CHAPTER IV.

Islands which have received Christianity—Language of the Natives of the Society Islands—Destruction of Idols—Domestic Manufactures—Presents from the King—Hiro, the God of Thieves—War-spear—Missionaries prepare a Code of Laws—Tattooing abandoned—Visit to Eimeo—Strolling Players—Public Service—Introduction to Pomare—Interview with Christian Church and Congregation—Social Meetings for Religious Improvement.	84
---	----

CHAPTER V.

Project of a Cotton Mill—Shells, &c.—Magnificent Natural Panorama—Night-scene—Banns of Marriage—Palma Christi, and other Plants—Native Martyrs—Great Marae—Arabu, Chief of Eimeo—Cowries, &c.—Roman Catholic Missionary—Trials of the first Preachers of the Gospel here—Roguary of the Islanders formerly—Their present Character contrasted—Idolatrous Priests—Second Interview with Pomare—Tattooing—Mosquitoes—Return to Tahiti—Housekeeping—Native Manners—Barter-trade	106
--	-----

CHAPTER VI.

Fishing by Toreh-light—Valley of Matavai—Sufferings of first Missionaries—Rare Birds—Ora Tree, &c.—Basaltic Cliffs—Simple Method of producing Fire—Traits of Tahitian Character—Mode of Living—Administration of the Sacrament—Diseases of the Natives—Burial of a Child—Proper Names—Phosphoric Matches—Apprehensions of a Disturbance—Site for Cotton-Factory—American Ship in Matavai Bay—Account of a Plot once formed by Tahitians to seize a European Vessel—Providential Preservation of the Lives of Mr. Wilson and Mr. Bennet at Sea—The last Battle of the last Native War	135
--	-----

CHAPTER VII.

Visit to Bunaauia—Maubuaa, or the Swine-owner—Man punished for Swearing—Return to Matavai—Coral-groves—King of Borabora's Solicitude to have a Missionary—Eagerness of the People to obtain Books—Anecdote of Pomare—Visit of Captain Walker—Simple Substitute for Bellows—Interview with Pomare—Sail to Eimeo—Examination of Candidates for Church-fellowship—Public Fast and Prayers for the King—Anecdote of Raiatean Affection towards a Missionary—Shaving Process—Singular Species of Crab—Native Generosity—Evils resulting from the Use of Stills—Taro-Plantation—The Hoop-Snake—A Court of Justice—First Burning of Idols.	163
---	-----

CHAPTER VIII.

	Page
Departure for the Leeward Islands—Huahine—Distinguished Natives—Speeches—Death of Pomare—Grounds on which the Effects produced by Christian Missions in these Islands have been misrepresented—Last Injunctions and Dying Scene of Pomare.	183

CHAPTER IX.

Native Marriage—Missionary Settlement—Gradations of Society—Interesting Visit and Conversation—Shocking Practices of the old Idolaters—Strata—Coral-formations.	200
---	-----

CHAPTER X.

Engagements of a Week—Plan for an Insurrection—Native Carpentry—The Bread-Fruit Tree—Aromatic Grass—Mountain Prospect—The Cocoa-Nut Tree	217
--	-----

CHAPTER XI.

Coasting Tour round Huahine—Rocking-stone—Hurricane by Night—Mahabu Harbour—Matara—Sea-side Meal—Native Sayings—Large Marae—Converted Priest of Oro—Picture of a Party asleep—Converted Shark-worshipper—A Shark Marae—Accident-Bird—Value of a Nail	232
--	-----

CHAPTER XII.

Lizard-god—Motley Dinner Company—Traditions—Dog Marae—Rock-Scenery—District of Hiro, God of Thieves—Puerile Prerogative of Areois—Cascade—Fern-leaf Printing—Memorial Trees planted—Columnar Rock—Comfortless Plight of the Coasting Party—Curious Species of Lobster—Marae of Tani—Idol-Festival—Extensive Lagoon—Extraordinary Aoa Tree—Royal Burying-place—Native Contributions to Missionary Society—Gross Notions formerly entertained concerning a Future State.	250
--	-----

CHAPTER XIII.

Tempestuous Weather—Case of Conscience—Rights of Fishery—Native Frankness—Tani's Bed—Destruction of Tani's Idol—Tani's converted Priest—Ancient Forum—Fortified Eminence—Ludicrous Tradition—Me teors—Offerings to Tani—End of the Cruise round Huahine—Astronomical Notions of the Islanders—Divisions of the Day, &c.—Prorapt Justice—Singular Moth—Terms for the Winds—Appointment of Deacons in the Church—Visit to Tiramano—Exotic and Naturalized Vegetables	275
--	-----

CHAPTER XIV.

	Page
A Feeding—Warning Discourses against Apostacy—A native Hog a rare Animal now—A singular Fish—Handicrafts—Tahitian Language, and Figures of Speech—Sugar-cane Crop—Dauntless, Ship of War—Uncommon Spider—Questions proposed for Consideration—Co-operation in House-building—Presents to Deputation—Tradition respecting the first Man and Woman—Noa—Mr. Tyerman and Mr. Ellis sail for Borabora—A Shark captured—Placid Beauty of the Sea—Arrival at Borabora—Missionary Station—Influence of Conjurors—Visit to two English Vessels—Opening of a new Chapel	299

CHAPTER XV.

Areois, or Vagabonds—Custom of dispatching infirm Persons—Method of Negotiating respecting Peace or War—Fantastic Superstitions—Marriages of Chiefs in former times—Conversation-meeting—Messrs. Ellis and Tyerman return to Huahine—Candidates for Baptism—Native Numeration—Baptism administered—Indigenous Diseases—Animals, aboriginal and naturalized	326
--	-----

CHAPTER XVI.

Two Vessels in the Offing—Taronarii—Projected Visit to the Marquesas Islands—Auna, Mattatore, and their Wives, set apart as Native Missionaries to the Marquesas—Birth of Taronarii's Daughter—Two Brigs—Embarkation for the Marquesas—Amphibious Dexterity of the Islanders—Nocturnal Amenity of the Sea—Cockroaches—Towaihae Bay, Sandwich Islands—Motley Appearance of Natives	351
---	-----

CHAPTER XVII.

Landing at the Point where Captain Cook was killed—Native Huts—The Rattle-stick Performer—Incidental Notices—Entertainment by American Captains—Coast Population—Mr. Young—Idolatry abolished in the Sandwich Islands, in 1819—Intoxication and Smoking—Native Amusements—Salt-works—Licentiousness—Irregularity of Seasons—Providential Deliverance from the upsetting of a Whale-boat—Want of Water—Sterility of the Land—Animals—Cooking—Canoes—Various Sandwich Island Notices—Landing at Oahu—Introduction to Rihoriho, King of the Islands, and his Court—American Missionaries	374
---	-----

CHAPTER XVIII.

Extracts of Letters from Messrs. Tyerman and Bennet, addressed to the Directors of the London Missionary Society, from the Sandwich Islands	395
---	-----

CHAPTER XIX.

	Page
Food of the Natives of the Sandwich Islands—Card Party—The five Queens—M. Manine's Gardens—Dram Shops—A Sorcerer—Sandal-wood—Candle-nut Strings—Conversations of Auna and his Wife with the Natives of Oahu—Taumuarii, King of Tauai—Town of Honoruru—Murderous Practices of the Shark Worshipers—Yellow Fever—Cannibalism—A rich Negro Resident—Excursions among the Mountains—Method of carrying Burthens—Volcanic Crater—Distillery—Traditions—Animals	411

CHAPTER XX.

Captain Kent presents the Schooner to Rihoriho, in the name of his Britannic Majesty—Anecdotes of Cruelty—Mr. Ruggles, the American Missionary—Conversation with the King—Tabued Sugar Plantations—Rainbows—Anniversary of Rihoriho's Accession—Circumstances which tended to the spontaneous Overthrow of Idolatry, before Christian Missionaries had arrived in the Sandwich Islands—Royal Dinner—Native Houses—Proposition from the Chiefs to receive Missionaries from the London Society—Bravery of some of the old Chiefs—Child-murder—Felling of Trees to make Idols—Want of Parental Authority—Foolish Etiquette of the former King	435
---	-----

CHAPTER XXI.

District of Waerua—Ava Plantations—Arbitrary Power of the Chiefs Tax-gatherer's Memorandum-cord—Singular Pile of Coral—Arrival at Waerua—Printing Flowers on native Cloth—Way-side Idols—Honoruru—Shampooing—Queen at her Lesson—A Salt-lake—Interview with Rihoriho—Mortality among Fishes—A clever Woman—Trade with the Sandwich Islanders—Evil Effects of ardent Spirits—Depravity of native Children—Pilfering—Two Men devoured by Sharks—Anniversary of American Independence—Royal Repast—Good News from Nuhiva—Thomas Hopoo—Rumour of projected American Aggression—Flies an Abomination to the Natives—Dream of Keraimoku—Proposal that all the People should be taught to read and write	453
---	-----

CHAPTER XXII.

The King and Chiefs attend Divine Service—Royal Family learning to Read—Anecdote—Juvenile Teachers—First Christian Marriage in the Sandwich Islands—Injunction against drinking ardent Spirits—Kamschatka Sledge—Watch-seal presented to Rihoriho—Deputation leave Oahu—Letter from Rihoriho to George IV.—Extracts from Auna's Journal in Hawaii	475
---	-----

CHAPTER XXIII.

	Page
Distressing Weather at Sea—Nocturnal Beauty of the Heavens— Voracity of a Shark—A Coral Island—Sperm Whales—Woman dies on Board—Burial at Sea—Arrival at Rurutu—Reception by Natives—Chapel—Coral-formations—A Village—Ingenuity of the Inhabitants—Missionary Addresses—Adventures of a Chief at Sea —Introduction of the Gospel in Rurutu—Extracts from Missionary Letters—Idols exposed to Contempt—Raiatean Missionaries— Speeches by Natives	487

CHAPTER XXIV.

Return to Huahine—Native Missionary Seminaries—Means of Grace —Deputation proceed to Raiatea—Conference—Ribbons of Bark— A Borobora Couvent—Dungeons for Criminals—Tobacco, Sugar, and Salt prepared—Tamatoa, King of Raiatea—Trial and Punish- ment for Tatooing—Yoke-fellows—Pic-nic Parties—Superstitious Respect for a Scallop-shell—Raiatean Mythology—King formerly worshipped—Feat of Juggling—Traditions—Investure of the Kings —Local Falls of Rain—Native Prediction	513
---	-----

CHAPTER XXV.

Visit to Opoa, the Chief Seat of Ancient Idolatry—Public Festival —Singular Appearance of the Feasters—Speeches—Tea-drinking— Breaking-up of the Company—Expulsion of an Idolater from the Church—Ingenious Scruple—Den of the Evil Spirit—Strata—Crea- tures of the Sea—Romantic Tradition—Confessions of Infanticide —Marriage of Aimata, to Pomare of Huahine—Confession of a Sorcerer—One Hundred and Fifty-one Persons baptized	529
--	-----

CHAPTER XXVI.

Deputation arrive at Tahaa—Appearance of the Natives—Water- spouts—Public Religious Services—Duties of a Missionary—Teach- ableness of the Natives—An Ex-high-priest—Battle and Reconcili- ation between Fenuapeho and Tamatoa—An old Custom—De- scription of Tahaa—Extraordinary Rock—Religious Address by the King—Equality of Justice—Marriage in former times—Re- markable Coral-reef—Coast-indentations—Motus—Ants—Large Draught of Fishes—Thievish Instinct of Hogs—Baptism of One Hundred and Ninety-eight Persons—Proper Names—Punishment for scandalous Crimes	547
--	-----

JOURNAL.

CHAPTER I.

The Tuscan sails, with the Missionaries on board, May 2, 1821—Novelty of Nautical Arrangements—Whaler's Anecdote—Drop down the Channel—Bay of Biscay—Colour of the Water—Cape Finisterre—Luminous Appearances in Ship's Track—Charnel-house at Madeira—North-east Trade Wind—Sucking Fish—Cross the Tropic of Cancer—Flying Fishes—The Black Whale—The Southern Cross—Whit-Monday—A Shark caught—Exploit of a Tahitian—Crossing the Line—Booby-birds—Magellan Clouds—Animals of the D  ep—Spermaceti Whale—Marine Rainbows—The Albatross—Thunder, Lightning, and Fiery Meteor—A Hard Gale—Peo and Egmont Hen—Grampus—Falkland Islands—Porpoises and Penguins—The Turpin—Staten Island—Mr. Tyerman relates a singular Passage of his Early Life—"Long-footed" Swells of the Ocean—Doubling Cape Horn—Accident—Superstition of Sailors.

THE Tuscan, a South Sea whaler, of about 360 tons burthen, commanded by Captain Francis Stavers, was provided to convey us on our voyage to the islands of the Pacific Ocean. To Alexander Birnie, Esq. the Society which we represented was indebted for the grant of a free passage, not only to ourselves, but also to the Rev. Mr. Jones, a Missionary to the Georgian Isles—his wife—Messrs. Armitage and Blossom, artizans—their wives—and two children belonging to Mr. Armitage. This act of

noble liberality, on the part of the proprietor of the vessel, will ever be recollected by the directors and representatives of the London Missionary Society with peculiar gratitude. The ship's crew consisted of thirty-five young and healthy men and boys, including a first, second, and third mate. Besides these, there was a surgeon on board, and a native of Tahiti, about twenty-five years of age, who had been baptized by a Missionary in that island, and received the name of Robert.

All things having been prepared for our long and interesting voyage, the ship sailed from London to Gravesend, on Wednesday, the 2d of May, 1821. On Saturday, the 5th, having parted with many friends and ministers who accompanied us to the latter place, we went on board; the anchor was weighed, and the weather being favourable we dropped down the river, five or six miles, when we came to anchor again to wait for the next tide. On this evening, after social worship, in which we committed ourselves and each other to Him whose we are, and whom we wish to serve, we retired to rest for the first time on board, under circumstances which called for humble gratitude and heartiest praise; goodness and mercy surrounding us on every side.

May 6. (Lord's day.) This forenoon we had divine service in the cabin. The forty-third chapter of Isaiah was read; and Mr. Tyerman preached from our Lord's last words: "Lo, I am with you alway, even to the end of the world."—Matt. xxviii. 20. In the afternoon, notwithstanding the hurry and uproar above from tacking, &c., we had the privilege, according to our Saviour's appointment, to eat bread and drink wine together, in memory of his death; and we trust that we had fellowship in that hour with all our Christian friends elsewhere who were then observing

the same blessed ordinance, or, like our female companions, (from sickness in *their* case,) providentially detained from the table of our common Master.

May 7. We proceeded to the Downs, where we anchored. This evening we enjoyed the pleasure of uniting in spirit, at a Missionary prayer-meeting, with the thousands of our Israel, who, in different parts of the earth, at the same time (on the first Monday in the month) offer their fervent supplications for the universal prevalence of that glorious gospel which brings life and immortality to light.

May 8. Yesterday and to-day we have been busily occupied in arranging our packages in our births and the cabin, so that those things which would oftenest be wanted might always be nearest at hand. Much and grievous inconvenience is frequently suffered by passengers from lack of a little foresight and good management in this respect. Being ourselves almost new to the sea, the effect of every thing on board was strange to us. The grunting of the swine, the bleating of the sheep and goats, the clamour of the ducks, the cackling and crowing of the fowls, but, above all, the appearance, activity, and language of the sailors, could not fail to amuse us. The manner of heaving the lead to sound the depth of the water (a frequent process at this commencement of our navigation,) particularly struck us. But the following incident may be more intelligible than a description of a nautical ceremony. "Cook," says the steward, "milk the goat." The cook proceeds to the operation. Ordering one of the boys to hold the animal's horns, and resting the under part of his own thigh on the calf of his opposite leg, he adroitly places a hind leg of the goat between these, and proceeds to discharge his duty with

inflexible composure, while the poor kid stands by, with piteous looks, beholding the beverage provided for its sustenance thus recklessly taken away.

May 10. The wind being strong, but contrary, we have hitherto made slow progress. To-day we had fine views of Hastings and Seaford, and other places near shore. Conversing with the captain, who has been for many years engaged in the whale fishery, he related the following circumstance. Being once pursued by a whale, which he had wounded, he parried the assault for some time with a lance; but the furious monster at length rushed on the boat, and with one crash of its jaws bit it in two; himself and his comrades only being preserved by leaping into the water when they saw the onset was inevitable. They were rescued from their peril by other boats at hand. He observed, that the black whale of the North Seas discovers such affection for her young one, that when she perceives danger she takes it under one of her fins, and swims off with it. If the latter be struck, the dam never leaves it, but risks her own life to save that of her calf. On the contrary, the sperm whale of the South Seas will suffer her offspring to be taken without manifesting any concern, and providing only for her own safety; or occasionally, when escape is difficult, turning, as in the instance above mentioned, with the most savage ferocity on her pursuers. Our captain's father lost his life in attacking one of these formidable monsters.

May 12. This day we reached Portsmouth, when, the wind being contrary, we went on shore, and thence passed over to Newport, Isle of Wight, where we were cordially welcomed and entertained by Mr. Tyerman's friends, to whom his sudden re-appearance was equally unexpected and delightful.

May 19. The wind having become fair, we went on board again this morning, and proceeded with great rapidity down the English Channel, presenting a great press of sail to a powerful and prosperous breeze.

May 20. (Lord's day.) This morning we had public worship, for the first time, on deck; the captain, officers, and crew, being all in attendance. Mr. Tyerman preached from Psalm cvii. 23, 24: "They that go down to the sea in ships, and do business in great waters, these see the works of the Lord, and his wonders in the deep." Mr. Jones preached on deck in the afternoon.

May 22. We have this day passed into the Atlantic, crossing the mouth of the Bay of Biscay. Early in the morning we had a strong gale, and proceeded, amidst prodigious waves, at the rate of eleven knots an hour, with scarcely any sail spread. Towards noon the wind died away, and left us for several hours at the mercy of a troubled sea that could not rest, but rolled and rocked with awful agitation. In the evening the gale revived, and hurried us on in our desired course. A linnet and two swallows, taking refuge in our shrouds, were caught by the sailors; but the poor birds were so exhausted, by the violence of the wind and the length of their flight, that they soon expired.

May 23. To-day we first perceived the change of the colour of the water from green to dark blue; the former indicating comparative shallowness, the latter, unfathomable depth.

May 24. We are off Cape Finisterre, having experienced favourable weather since the 22d. The night is beautiful with stars, amidst a pure unclouded sky. The ship sails majestically over an invisible expanse of water, marked only by silver-topt breakers, accompanying and

following in its wake. The only persons on deck are the man at the helm—with his eye on the compass, and his hand on the wheel—and the mate, who silently paces the deck, listening and looking through the gloom.

May 25. Multitudes of porpoises playing round the vessel; two were harpooned, and brought on board. The blubber yielded three gallons of good lamp-oil. The liver and some of the fleshy parts were dressed and eaten by the sailors. In the evening the foam round the vessel was spangled with luminous but evanescent points; the flakes occasionally emitting their brilliant rays for several seconds. This phenomenon, not yet satisfactorily explained by philosophers, though common every night, is very striking; the track of a ship is sometimes so highly irradiated as to present the appearance of a train of fire for a considerable distance.

May 27. (Lord's day.) We had public service twice in the cabin. The deck had been cleared last night, and no work that could be avoided was done on the Sabbath. It was pleasing to see the crew, clean and in their best clothes, engaged in reading the bibles and tracts which we had given them.

May 28. This morning we had the satisfaction to see Porto Santo, one of the Madeira Islands. Our party have been fully occupied to-day in writing to friends in Old England. This is a peculiarly interesting ship-board scene, whenever an immediate opportunity of communicating with home is presented in the course of a long voyage.

May 29. We reached Madeira, and went on shore at Funchal; the captain purposing to take in a supply of various provisions. No description of this lovely, magnificent, and well-known island, by transient visitors, can be necessary here. One of the most remarkable objects of

curiosity which we visited was a room in the church of St. Francis, about fifteen feet square and the same in height, completely lined, or rather embossed, both on the side walls and the ceiling, with human skulls, set in squares composed of arms and thigh-bones, which form a separate frame for each skull. These hideous relics are said to be those of saints and eminent personages, of which the sepulchres have been defrauded to decorate this Golgotha of superstition. The whole has a horrible and ghastly appearance, which is aggravated by the filthiness of the place, and the dilapidations continually occurring—the skulls and bones from time to time falling from their fixtures, and strewing the floor with mouldering fragments. On enquiring the cause of the neglect of a sanctuary so peculiarly precious to devotees as this must have been, we were told that the funds bequeathed for the maintenance of its melancholy state had been lost; and there was not charity in the present day found to keep this charnel-house in repair.—One word may be added concerning the vines. These were planted at the fronts of the houses in gardens; lattice-works, about seven feet high, are raised and extended over the whole ground-plot. The vines, being conducted over these frames, not only repay the owners by their delicious fruits, but afford a most refreshing shade, under which the whole family may be sheltered from those fierce rays of the sun which give excellent flavour to their grapes, and make the wine of Madeira one of the choicest beverages “to gladden man’s heart,” not here only, but at the uttermost ends of the earth.

May 31. Having re-embarked last evening, we this day lost sight of Madeira in our progress.

June 1. We have been amused by observing luminous objects floating in the sea, at the sides and in the wake of the vessel; they were generally of a beautiful blue or green

colour, sometimes appearing at the depth of several feet, and occasionally rising to the surface, when their brilliancy forthwith vanished. These, we conjectured, might be the same substances (of whatever nature) which, in the dark nights, have heretofore exhibited such splendour in the water.

June 2. This morning we got into the N. E. trade wind, which continued to freshen for several hours. A sun-fish, (the *tetrodon mola* of Linnæus) was harpooned from one of our boats, and brought on board. It measured five feet and a half in length, and four and a half in width. While it was towed alongside of our ship, several sucking-fish (*echineis remora* of Linnæus) accompanied it, adhering to different parts of the body. One of these singular animals was taken by a spear. It was eleven inches in length, in form resembling a trout, of a brown colour, without scales, slimy and loathsome to the sight. When put into a vessel of water, it immediately attached itself to the side by its suckers, which are twelve in number, placed in the throat within a flat oval surface, two inches in length, and barely an inch and a half in breadth. By these the creature sticks with surprising firmness to whatever it assails. Fishes of the same kind, though much larger, are a grievous annoyance to the whales, and often cause them to bound out of the water, to shake off their tormentors by the fall.

June 5. This evening we have crossed the tropic of Cancer. A flying-fish (*exocætus volitans*) having lighted on board, we had an opportunity of examining its curious formation. This specimen was in size and shape much like a herring; the sides and belly were bright as burnished silver, with a tinge of blue along the back—the eye large; the two pectoral fins rising from the gills had each twelve rays, six and a half inches long, connected by a delicate transparent membrane; with these it can readily direct

itself forward or backward, swim in the water or dart through the air. These fish abound in the Atlantic, and are sometimes seen singly, sometimes in shoals; often in their brief flight falling upon the decks of vessels. They sometimes continue on the wing for two or three hundred feet, then suddenly, if in flocks, disappear altogether; nor do they seem to feel any difficulty in flying against the wind. Their course, when we have observed them in our vicinity, was always from the ship, their motion apparently undulating with the billows, and nearly parallel with the surface. They have many enemies in both elements; rapacious fishes and birds of prey. Our mate told us that he once saw a man-of-war eagle—an albatross (*Diomedea exulans*), pounce downward upon a flying-fish, while, at the same instant, a thunny, or albacore, sprang from below to seize it. Neither seemed to see the other, and so eagerly did they aim at their common prey, that the thunny's head bolted into the open beak of the albatross. The latter struggled hard to carry off its unexpected prize, which, however, proved too weighty, and fell back into the water. Meanwhile the flying-fish escaped with life from both the deaths that threatened it.

June 6. At noon we were under a vertical sun; our latitude being $22^{\circ} 46'$ N. The thermometer in the shade stood at 72° , but in the sun the mercury rose to 106° .

June 7. The cry of "a whale!—a black fish!"—occasioned much commotion, in lowering down the boats, and for a while pursuing it; but the prey escaped. At dinner the second mate related the following incident, confirmed by the testimony of the captain. On a late voyage, when near to the coast of South America, an immense whale suddenly rose at the side of the ship to such an height out of the water, and flung himself (unconscious

of its presence, having come up with great impetuosity from the deep) with such force athwart the bow of the vessel as to cut it sheer off. Being but a small whaler, she filled and sunk so speedily that the crew had barely time to take to their boats. They were soon after received on board of a companion-ship which was fishing hard by.

June 9. We have been much gratified by seeing what the sailors call a Portuguese man-of-war, and a galley-fish. These beautiful creatures are of various sizes; this was about as large as a hen's egg. The animal resembles a bladder, transparent rose-coloured, with a kind of keel formed in festoons, plaited like a ruff, on the upper part. This appendage, being raised above the water, serves for a sail, while numerous tentacula, proceeding from the under side, enable it to steer its course, seize its prey, or to cast anchor, as it were, and fix itself on the moving surface of the waves. It is said to be exceedingly venomous, and one of the mates told us that he had frequently been stung by it while bathing. Though we handled that which was brought on board very freely, none of us felt any annoyance from it. Linnæus denominates this kind of mollusca, *holocuria physalis*.

Towards evening there was again a sudden and loud cry, "There she goes!—she spouts!—a sperm! I see her fluke!" and in an instant both starboard and larboard boats were lowered, manned, and out in pursuit of a whale. They returned disappointed of their object. The captain and his party, however, had themselves a very narrow, providential escape; for, while their boat was lowering, the davits (posts to which the tacklings for that purpose are attached) gave way, when boat and men in it were precipitated upon the sea, but immediately rescued, with some slight personal injuries only, though the captain had no

expectation but that the boat must have been stoved to pieces by the fall, and some lives lost, if not all.

June 10. (Lord's day.) Mr. Tyerman preached in the morning, from Matt. xvi. 26: "What is a man profited, if he shall gain the whole world, and lose his own soul?" and Mr. Jones, in the afternoon, from Psalm l. 15: "Call on me in the day of trouble; I will deliver thee, and thou shalt glorify me." The latter service was somewhat interrupted by the appearance of a vast shoal of what the sailors call black fish. Judging by the space which they occupied, there must have been several hundreds. Two boats were sent after them, and soon returned, each with a prize. These were of that species of whale called *delphinus delphis*, or the bottle-nosed dolphin. The length of the larger was twenty feet, and its girth at the shoulder eleven. The colour of the whole body was black, except a small white spot mid-way between the shoulders and the tail; the latter was divided into two lobes, forked, lying in the plane of the horizon, and thirty inches from tip to tip. The form sloped both ways, from the shoulders to the head, and also to the tail. The nose was truncated and remarkably blunt and angular. Two-thirds up the face was the *blow-hole*, through which the animal breathes. When the skin was removed this orifice would admit the open hand. The mouth was wide, provided with lips; and the jaws were armed with teeth, sharp, bent rather inward, projecting an inch and a half from the gums, an inch in diameter at the root, and two inches asunder. The tongue was the size of that of a full-grown ox; the roof of the mouth hard, rough, and of a dark green. The eyes were larger than those of an ox. Two pectoral fins, hard and strong, about two feet and a half in length, and pointed, bent inward; these were

articulated with the shoulder-blades by the ball-and-socket joint, as the upper part of the arm in the human subject. On the back was a protuberance of solid fat, like a fin, two feet high, diminishing towards the tail. The flesh was black-red; the heart about the bulk of an ox's; the lungs and liver large in proportion. In the stomach were found the remains of various fishes, as the John-dory, (*zeus auratus*), a conger-eel (*muræna conger*), and the squid (*sepia octopodia*), or cuttle-fish, with several of their fine transparent eyes. The weight of the greater of these creatures must have been nearly a ton and a half. The fat was from one to two and a half inches thick, under the forehead seven inches. The blubber of both yielded ninety gallons of oil, of which the larger furnished two-thirds. The stomachs were preserved and dried to make drum-tops, for which it is said their texture is admirably adapted.

At night, (the sky being clear after much cloudy weather,) for the first time, we descried the constellation *crux* or *the cross*. The four stars composing this glory of the southern hemisphere are of large but varying magnitudes, and so placed as readily to associate with the image of the true cross, the lowest being the brightest. Another beautiful constellation attracted our notice, nearly in the zenith. This was the *northern crown*, in which seven stars brilliantly encircle two thirds of an oval figure. We were reminded—and though the idea may seem fanciful, yet it was pleasing to ourselves amidst the still night, and on the far sea—that while we kept in constant view *the cross*, *that* cross on which our Saviour died for our redemption, we might venture to hope that *the crown*, the crown of life, which “the Lord, the righteous judge,” hath promised to “give unto all them

that love his appearing," might be bestowed upon "us in that day."

June 11. This being Whit-Monday, we remembered many of our dear friends and connexions, who were celebrating, in the land that we love, their Sunday-school anniversaries; and with these, in spirit, we held delightful communion. This day has been chiefly occupied by the crew in cutting up the black fish caught yesterday, boiling the blubber, and other necessary but disgusting operations. Several holes in the sides and heads of these animals were found crowded with crab-like lice. The same insects are such tormentors of the sperm-whales, that a small fish which feeds on them is said never to be disturbed at his meals by the grateful creatures to whom he renders such welcome service.

June 14. The weather being calm, we have lately made little progress. The sailors amused themselves with bathing and swimming about the ship; occasionally throwing themselves into the water from different parts of the vessel at considerable elevations. Robert, the Tahitian, however, excelled them all in this daring exercise. He climbed the foreyard, and from the end of it precipitated himself without fear or injury into the sea. The height could not have been less than forty feet.

June 16. Two ships were seen this morning, at considerable distances on either side of ours. Perceiving that one of them was standing towards us, our captain manned a boat and went on board, thinking that the crew might be in want of some assistance. It was a Portuguese brig, laden with salt, and bound to one of the South American ports. On the captain's return, we paid a visit to the stranger, to vary the scene, which had become somewhat dull on our own vessel, from the

long-continued calm. We were politely received, but could not help pitying the misery and discomfort of those on board; for, though the sea was quite still, the water with them was running over the deck. On contrasting our tight, trim ship, and all its internal conveniences, with this crazy hulk, we felt truly thankful for our superior lot.

This evening, while several of the crew were bathing, the captain and others from the deck observed a shark preparing to attack the boatswain, who was not aware of his peril till alarmed by their cries, warning him instantly to make for the ship. Happily he escaped when the monster was within three yards of him, in the very attitude and act to seize his prey. A boat was immediately sent out to return the assault upon the enemy. The boatswain, whose choler had been most vehemently moved by his danger, finding himself left behind, immediately baited a large hook with about half a pound of pork, and suspended the line over the stern of the vessel, hoping to allure his late voracious pursuer to its own destruction. In less than five minutes his hope was realized; and his transport then was equal to his former rage, when he saw the shark fast upon his snare. It was quickly hauled on deck, by means of a rope dexterously noosed round its tail. The captive made a desperate floundering, but was overpowered, and dispatched as easily as an animal so horribly tenacious of life could be. The motion of the heart actually continued for some minutes after it was taken out of the body. It may be observed, that for the bulk of the fish the heart was remarkably small, not being larger than a pullet's egg. The sailors called this the brown shark (*squalus carcharias*). It measured six feet in length. Not contented with what had been already taken, the hook was again baited, and presently another shark (*squalus glaucus*) was hoisted on

board: this was eight feet long, and differed in various particulars from the former. It proved to be a female, which, on being opened, was found to include thirty-four young ones, each about a foot in length.

June 17. (Lord's day.) Mr. Tyerman preached on deck in the forenoon to the whole company; but in the afternoon, the weather having changed from almost a dead calm to very heavy wind and rain, Mr. Jones was obliged to perform his duty in the cabin to our own small party.

Talking, during dinner, of the character of those islanders whom we hope soon to see, the captain said that, on his last voyage, when he had gone out as mate only, they had on board two New Zealanders, and a native of Tahiti. The latter, on many occasions, displayed fearless courage and prompt intelligence; of which he gave us a strange example.

Late one evening, he (*our* captain, then mate) had struck a very large sperm whale, not far from the ship. The fish, after some convulsions, remained motionless for a considerable while, apparently about three yards below the surface of the water. The crew having waited in vain to see her rise, the captain of the vessel was afraid that he should lose her. On looking down earnestly, however, he thought she must be dead, the mouth being open. Hereupon he observed, that he should like to have a noose-rope thrown round the lower jaw; and told the Tahitian youth that he would give him a bottle of rum, if he would venture to dive down and perform that office. The chief mate (*our* captain), whose harpoon was in the whale, protested against such an attempt as too hazardous; but the captain urged the necessity of making sure of so valuable a booty. The Tahitian, meanwhile, surveying the

body as it lay, and tempted by the proffered reward, exclaimed, "Aye, aye, she dead—I go." Accordingly taking the rope, ready for application, between his two hands, he lowered himself directly over the monster's mouth, put the noose over the lower jaw, placed his foot against the jaw to tighten the rope, and then buoyed himself up, sprang into the boat, and claimed his reward. The carcass was thus secured, (for happily the whale *was* dead,) and towed to the ship. We shall not enquire whether this story most displays the extraordinary boldness of the South Sea islander, or the inhuman cupidity of the European captain of that vessel.

June 20. Last night and this morning we have had squalls and heavy rains. A fresh breeze followed, and is carrying us delightfully along. The captain doubts not but this is the commencement of the south-east trade wind, which we have been desiring through several days of weary calm. The brilliancy of the sea this evening far surpassed what we had hitherto seen of the kind. The ship was going rapidly along, throwing up a furrow of foam about the bow. In this, the luminous appearances before mentioned glittered with peculiar delicacy; but it was after the foam had subsided in the frothless water (itself of a deep-black hue,) that they displayed their full splendour, gliding, like millions of diamonds, in giddy succession by the side of the vessel, or flashing in her wake. Lifting our eyes above, we beheld the stars, in the absence of the moon, sparkling with unmitigated lustre, amidst a sky of such intense purity, that the heavenly bodies far excelled in glory their appearance through our native atmosphere.

June 21. As the sun now enters Cancer, and is at his greatest northern distance from the line, this may

be called one of the two mid-winter days of the equator. To us the temperature is very agreeable. It has ceased to be a novelty to see our very brief shadows falling towards the south at noon, and at night to observe the moon pursuing her course to the north of the zenith; but these circumstances have not ceased, from time to time, to engage our attention and affect our feelings, since all the phenomena peculiar to these latitudes remind us, by contrast, of the land of our birth, and the friends of our hearts abiding there.

June 23. This day we passed the equator; when certain preposterous ceremonies, as usual, were observed on board, during which we did not escape a little sprinkling of salt water.

June 24. (Lord's day.) Mr. Tyerman preached this morning upon deck, from Isaiah xxxiv. 17: "His hand hath divided it to them by line." His object being to improve the event of yesterday, he made the following observations: I. There is a *line of being*, which we all crossed when we were born; *then* we were endowed with a rational and intelligent nature; and *then* we entered upon our state of probation. II. There is a *line of regeneration*, dividing the moral world into two hemispheres, in one of which dwell the righteous, and in the other the wicked. This line must be crossed by all, before they can become Christians indeed, and enjoy the privileges of the gospel. III. There is a *line of death*, which we must each cross when we have finished our probationary course, and go before the tribunal of God to render an account of the deeds done in the body; but *when, where, and how* we shall cross *this* line, we know not. IV. There is a *line* which divides *between heaven and hell*: this, none shall ever cross who have once taken up their abode in either of

those regions. In application it was remarked, that if we would not lament having crossed the *line of being*, nor fear crossing *the line of death*, we should be concerned to cross the *line of regeneration*; that when we fail on earth we may be received into everlasting habitations, on the right side of the *line* that divides between *heaven and hell*.

June 25. We have been agreeably interrupted in our usual occupations, by the sight of many booby-birds (*pelicanus sula*) wheeling round the vessel, and pouncing upon such flying-fish as happened to be on the wing. Two were shot; one of which was brought on board. It was about two and a half feet in length, and measured five between the extremities of the wings. The inside was nearly all stomach, and contained five flying-fishes, three of them recently swallowed. This, and some other species, have been called boobies, from their excessive stupidity, and the marked silliness of their aspect. When they alight on the yards or rigging of vessels, they shiver, and shake their heads in a peculiar manner, and often suffer themselves to be taken with the hand. They have a remorseless enemy of their own tribe, the man-of-war bird (*pelicanus aquilus*), which rushes upon them, and by severe blows with its pinions and bill forces the booby to surrender the prey from between its beak, which the spoiler instantly swallows.

June 27. We have made little progress, the inconstancy of the weather, with frequent squalls, furnishing constant work for all hands, in reefing, unreefing, and shifting sails, &c. It seems that the trade winds, notwithstanding their ordinary steadiness, are liable to considerable irregularities, and often perplex the most experienced and skilful navigators. We have lost sight of *ursa minor*, and the polar star, of course; the pointers are withdrawing, and *ursa major*, we suppose, will soon disappear.

June 28. The flying-fish which we have seen for some days past are much larger than those that appeared in higher latitudes. Several storm-birds (*procellaria pelagica*), or Mother Cary's chickens, have been observed. The spectacle of the nocturnal heavens (under their new aspect, adorned with constellations never seen in the north,) has been occasionally enlivened of late by meteors of great splendour, emerging from immensity, and as suddenly absorbed, leaving darkness more sensibly dark from the effect of the momentary lucid interval.

June 30. We descried two whales this morning. They were of the Greenland species (*balæna mysticetus*), or *right whale*, as the sailors significantly call them. These are distinguished from the sperm whale by the manner in which they spout—the former having the spiracle, or breathing hole, at the top of the head; consequently, when they breathe, the column of water which they eject rises perpendicularly. On the contrary, the sperm whales having the corresponding aperture in the nose, the water is thrown horizontally.

The two which we now saw, not being of the sperm kind, our captain did not order chase of them. We observed one of these “hugest of things that swim the ocean-stream,” twice come up to breathe, and each time it cast forth a large volume of water to the height of from twenty to thirty feet, not in a fountain form, but in a cloud of spray that something resembled a small ship, in full sail, at a distance.

July 2. This evening one of the Magellan clouds appeared in the south, about ten o'clock. Of these there are three, called after the Portuguese navigator, whose name is thus recorded at once in heaven and on earth, by being associated with these beautiful phenomena in

the southern hemisphere, and also with the straits at the extremity of the South American peninsula, both of which he discovered on the first voyage made by man round the world, though he unfortunately perished before he had personally accomplished it—leaving that honour to his companion Cano, who brought the vessel home. The *nebulæ* before mentioned are of the colour of the galaxy, and probably, like it, composed of a multitude of stars, indiscernibly small. The galaxy itself, from these Austral regions, is much more clearly defined to the eye than in England. It seems a vast attenuated cloud, most delicately white, and apparently nearer to the earth than the starry concave that swells into infinity above, and shines out in the lustre of the brightest constellations of both hemispheres.

July 3. We are now in the latitude of Tahiti, though scarcely half way on our voyage thither; the continent of South America, and many a weary league of ocean, lying between us and the objects of our hopes and our prayers. We have been peculiarly excited, by this slight coincidence, to implore the divine blessing upon ourselves, as the messengers of the churches to the inhabitants of that and the neighbouring islands, where the Redeemer hath “much people;” and we humbly trust that our visit to those Gentile converts may be one of peace, and love, and joy, to build them up in their most holy faith; as well as to comfort the hearts, and strengthen the hands, of the faithful Missionaries who are labouring among them, and are over them in the Lord.

July 5. The monstrous figures, and unwieldy floundering, of the fin-backed whales (*balæna physalus*), which often reach the length of eighty or ninety feet, but are of no value to the fishers, yielding little oil, greatly

amused us this morning, till our attention was diverted—for we are always on the look out for new objects—by the swift and graceful motions of the noddy (*sterna stolidus*), a bird which skims, like a swallow, along the smooth surface of the ocean, clamouring and snapping up the flying-fishes that cross its flight.

July 7. The animals which we have noticed, for the first time, to-day and yesterday, were the toad-fish (*lophius histrio*), which was wounded by a lance but escaped; small water-spiders, wonderfully nimble in running on the surface, and diving below it when alarmed; and Cape pigeons (*procellaria capensis*). The latter eagerly pick up bits of lard thrown upon the waves, or are easily caught by a hook and line, baited with the same.

July 8. We find ourselves in the midst of “the great and wide sea, wherein are things innumerable, both great and small,” according to the language of the psalmist. The deep was full of animation, and the surface turbulent with the pastime of leviathan and his attendants. Birds of different kinds followed the whales, and perched on their backs when they emerged, to pick off the small insects, like lice, which prey on these enormous creatures, and often make large holes in their well-lined flanks.

July 10. A shoal of sperm whales (*physeter macrocephalus*) passed us, within a quarter of a mile from the ship. They were known by their brown colour, and their peculiar manner of spouting; but the wind blew too hard to allow our crew to venture after them. This species of whale, as well as the Greenland and fin-backed, grows sometimes to the length of from eighty to ninety feet. The head is immense in proportion to the body; and it is in the cavities of the skull that the valuable matter, called *spermaceti*, is found, in a liquid form. To obtain this, a hole is made in the

cranium, whence it is taken out with buckets, in very great quantities. Our captain, who has long been employed in this fishery, tells us that he has sometimes laded as much as four and even five hundred gallons of spermaceti, out of the head of a single whale.

July 11. The wind having been boisterous last night, as we were contemplating the agitation of the waters this morning, on the lee quarter, the sun at the same time shining brightly, we were pleased on beholding, for the first time, many marine rainbows, which were formed on the spray, from the tops of some of the higher waves. The prismatic colours were vivid and distinct, though the bows were evanescent. The albatross begins to shew itself on this stage of our course. It is a majestic fowl, especially when seen among the pintado-petrels, great numbers of which are continually on the wing in our wake. The albatrosses that we have met with are of the *diomedea exulans* species. The wandering albatross, or man-of-war bird, is larger than a swan, weighing from twenty to twenty-eight pounds, with wings extending from ten to thirteen feet. The prevailing colour is white, diversified with black and grey. It is very voracious, devouring its fishy prey whole, in such quantities as sometimes to prevent its rising on the wing, though in general it soars very high.

July 12. The thermometer stood this morning at 55. The anchors were removed from the bow to the deck. We are daily making every necessary preparation for doubling Cape Horn. A pintado was shot, and fell into the water, when immediately the large flock of its companions alighted around it, but for what purpose we did not discover. A small bird, about the size of a thrush, called by mariners the quarter-moon bird, because its

wings, when expanded, bear some resemblance to the crescent moon, joined the feathered tribes which, day and night, follow in the wake of our vessel. It is of a light grey colour, and glides with great swiftness close to the water, precisely directing its curvilinear flight according to the undulation of the sea.

July 13. The gale having been strong all day, the waves indeed ran mountains high. The captain remarked that he had generally encountered as tremendous weather in this quarter, off Rio de la Plata, as in any part of the world where he had been. There was a double halo round the moon this evening, which, we are told, portends more blowing weather.

July 14. We had much thunder and lightning last night. During the storm, a fiery meteor, apparently the size of a man's head, shot through the atmosphere, and fell into the sea near our ship. The light which it diffused was so sudden and intense that night became as noon-day. Had it struck our vessel, we might have all perished on the spot, and no record of our end been discovered till the day of judgment. We are in the hands of God, and on Him, whom all the elements obey, is our sole dependence. To-day, the boats which had hitherto been suspended over the quarters, and kept ready for whale-fishing, have been taken upon deck and lashed down.

July 15. (Lord's day.) The weather very tempestuous. Mr. Tyerman preached from Psalm lxxxix. 9: "Thou rulest the raging of the sea: when the waves thereof arise, Thou stillest them."

July 18. The storm has abated. We daily experience increasing cold, which requires thicker clothing and other comforts, which those who have been at sea, and have wanted, can well appreciate.

A magnificent albatross, snowy white, except the tips of the wings, which were dark brown, came suddenly near our ship this forenoon; then passed away, like an apparition of beauty. This might be deemed a bird which had attained full maturity, or rather great age, not only by its size, but by the pure colour of its plumage, which, in the younger ones, is much more dusky.

Towards night the gale again came on with such fury that there was no rest for us in our beds; but, "in the multitude of our thoughts within us," the remembrance of friends afar off, and of God ever present with us as with them, "refreshed our souls."

July 19. Having requested the captain to inform us whenever any thing novel or striking was to be seen from deck, by day or by night, he sent for us early this morning to witness the approach of a tremendous squall. Sky and ocean, indeed, wore an aspect so wild and menacing that we landsmen might well have been excused if we had felt greatly appalled. From overwhelming fear, however, we were graciously preserved by Him whose strength is made perfect in weakness. To us it was intensely interesting to observe the vigilant care which marked the countenance of our commander, whose rapid glances seemed to take in, at once, every part of the ship, and the whole surrounding hemisphere of horrors and perils; especially eyeing, with instinctive jealousy, the quarter from which the instant storm was coming down in its fury, and prepared in a moment to meet it with all the resources of his skill, and the capabilities of his vessel; to see also that half of the crew whose watch it was, standing, each at his post, (along-side of brace, tack, sheet, or lift,) waiting with an air of prompt yet patient attention for the sudden and urgent commands that might be given; but particularly to behold

the *timoneer* (the man at the helm), whose hands firmly grasped the wheel, and whose eye alternately, anxiously, intelligently, glanced from the compass-box to the sails, from the sails to the eye of the captain, and thence again to the compass. The picture, the reality, which this scene presented, was sublimely affecting, and produced an exaltation rather than a depression of mind, amidst all the terrors of conflicting elements around us. A fall of snow that followed covered the deck four inches deep. The squall however, passed away without having harmed us.

July 21. South lat. $47^{\circ} 23'$. West long. $47^{\circ} 53'$. The thermometer stood at 45, in the companion. The newly-seen birds which have joined our train are principally the *peo*, or stinkpot (named from its abominable smell), and what cook calls the Egmont hen. Great quantities of sea-weed float by us, indicating the vicinity of land.—Weather calmer.

July 24. Several grampuses (*delphinus orca*) passed the stern of our ship this morning. This species is called by seamen the *killer*, from its successfully attacking and destroying whales. When the latter, even in a shoal, find a grampus among them, they are said to be so terrified that those which have young ones take them upon their backs, and heave them completely out of the water, to preserve them from the ravenous enemy. The tongue of the whale is the delicacy which the grampus seizes in his assault, and he tears it out with surprising dispatch.

July 26. In the afternoon we were near the Falkland Islands, which lie off the Straits of Magellan. Whale-porpoises and penguins were the principal novelties discovered within the last few days. Our captain and crew have often spoken of an animal which they call *Turpin*, found on the Galipagos Islands, on the west

coast of South America, near the equator, about ninety degrees west longitude; to-day we have taken down a description of it. They represent this creature as a species of tortoise, the shell of which is black, carinated and reflected at the neck. The scutilla is oval and composed of irregular plates; the head and eyes are small; the neck slender and much longer than in other species of the tortoise, being about twenty-eight inches in one of middle size. The legs are twelve inches in length; the foot consisting of five toes, the claws of which are hooked and strong. Turpins, at different ages, are found from three inches long to six feet; some being a load for four or five men. They live entirely on shore, feeding upon plants, and resort much to springs and rivulets of fresh water, where they are generally taken. Though so strong, in some instances, as to carry four or five men standing upon their backs, they are so slow of motion as to be easily caught; when turned upon their backs, they are unable to recover their legs, and are thus secured. Their flesh is such excellent and nourishing food that we are informed a ship's crew is never weary of it; and they are, therefore, eagerly sought by sailors at the landing-places. As these animals are exceedingly abstemious, and can live for months without eating (in a state of torpor), they are particularly useful on long voyages in the South Pacific. When taken, these live lumps of stock are stowed away, like dead lumber, in the hold between decks, and constitute a valuable store of fresh provisions. The female lays a considerable number of eggs, which are spherical and about three inches in diameter; these she buries in the sand, where they are hatched by the heat of the sun. South lat. 54° , $25'$. West long. 57° , $20'$. Therm. 43.

July 27. We are off Staten Island, east of Terra del Fuego, the Straits of Le Maire lying between them. Vessels sometimes venture through these into the South Pacific, but the passage is perilous. We have lately sailed at great speed; the weather, though blustering, being favourable to our progress.

July 29. (Lord's day.) The sun rose bright from the sea, which was lightly in motion, the wind being moderate. We have found this indeed a Sabbath, a day of rest and holy pleasure, amidst the loneliness of savage lands in view, and meeting oceans, on which we are sailing, round Cape Horn. This celebrated point, "placed far amidst the melancholy main," presents none of those tremendous horrors (though still in the depth of winter) with which the captain and crew tell us it is almost always invested. Mr. Tyerman preached in the morning from Psalm cxxi. 4: "Behold, He that keepeth Israel shall neither slumber nor sleep." At the close of his discourse he mentioned the following circumstance. "Yesterday was the anniversary of a great and very remarkable deliverance which I experienced in the year 1793. At that time I was intimate with several young men as gay and trifling as myself; and we frequently spent our Sabbaths in pleasure on the Thames. Early in the week, on the occasion referred to, I and four others had planned a Sunday party down the river; to make the most of it, we agreed to embark on Saturday afternoon, and proceed to Gravesend. On Friday night, when I lay down to rest, a transient misgiving, whether it was right so to profane the Sabbath of the Lord, gave me a little uneasiness; but I overcame the monitory feeling, and fell asleep. On Saturday morning, when I awoke, the thought again came upon me, but

again I resisted it, and resolved to meet my companions in the afternoon. I was about to rise, but while I mused I fell asleep again, and dreamed. I thought myself in a certain place, whither divine Providence often led me at that season of my life. Here a gentleman called me to him, saying, that he had a letter for me, which I went to receive from his hand. When I reached him, he had opened the enclosure and appeared to be reading the contents. I imagined then that I looked over his shoulder, and perceived that the letter was closely written, but a pen had been drawn through every line, and had obliterated all the words. Wondering what this could mean, I was going to take hold of the letter, when a large black seal presented itself to my sight, and so startled me that forthwith I awoke, with this sentence upon my mind, ‘*You shall not go!*’ Though I had never been in any way superstitious regarding dreams, this so affected me, and the words ‘*You shall not go,*’ seemed so perpetually sounding in my ears, and haunting my imagination, that I determined to be obedient and *not go*; persuaded that some evil would befall me if I did. I spent that day and the two following in great anguish and anxiety, expecting hourly to hear something that would explain this singular presentiment. No tidings, however, arrived till Tuesday morning, when I read in a newspaper the following paragraph. ‘Last Sunday, in the afternoon, as a boat, with four young gentlemen, a waterman, and a boy, belonging to Mr. —, of Wapping, was coming up the river, in Bugsby’s hole, a little below Blackwall, a gust of wind upset the boat, and all on board perished.’ That was the identical boat on which I was to have embarked. I could

scarcely believe my eyes; I read the paragraph again and again. There it was, and there it remained, speaking the same words. I cannot express the horror and consternation of my mind. I was constrained to exclaim, ‘This is the finger of God! Who am I, that God should in so wonderful a manner interpose for my deliverance? What a warning against Sabbath-breaking! What a call to devote myself to the Lord and his service!’—A warning which I took, and a call which I humbly hope I was thenceforward enabled to obey: ‘For God speaketh once, yea twice; yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon man, in slumberings upon the bed; then He openeth the ears of men, and sealeth their instruction, that He may withdraw man from his purpose, and hide pride from man. He keepeth back his soul from the pit, and his life from perishing.’ ” Job xxxiii. 14, 18.

July 31. Our course has been W. S. W. with little interruption. At noon we were about 105 miles short of the meridian of Cape Horn. The captain prognosticated that we should soon have some *genuine Cape Horn weather*. This he inferred from the aspect of the sky, and the heaving of the ocean, continually on the increase, though the breeze was inconsiderable. Every swell of the waves seemed a mile in extent, having what the sailors call a long foot; that is, the sea rose and fell gradually and majestically, not shortly and abruptly, as we have generally observed to be the case, especially in the Bay of Biscay. These *long-footed* swells are almost peculiar here, and would seem to have been appointed by Providence, (in that merciful economy which forgets not to care for man, even

where he most seldom ventures,) to render these seas navigable, which, according to our captain, they would not be in fresh weather, were the waves as precipitous, and liable to break suddenly, as they are in most parts. To-day we have had the first heavy fall of snow.

Aug. 1. Having reached a southern latitude, $69^{\circ} 30'$, sufficiently high for doubling Cape Horn, and being in the longitude of the latter, we wore ship, and took a northern course to avoid meeting icebergs in the night, which are not unfrequent here. We escaped; indeed, we saw none, though the snow-birds, which roost upon them, were our visitors. By doubling Cape Horn is meant, not merely passing that point of land, but sailing quite round the other side of the extreme peninsular projection of South America, into the Pacific Ocean.

Aug. 4. At noon we reached W. long. 75° , five degrees further on our way since this time yesterday.

Aug. 5. We began to shape our course in a W. N. W. direction, to obtain the advantage of the trade winds, when we reach their region. The captain and crew daily express their surprise at the unwonted continuance of that propitious weather which has hitherto brought us safely through the very realm of tempests, where Anson, Byron, and other navigators, suffered so much. We had public worship in the cabin to-day, when Mr. Tyerman preached from the peculiarly appropriate text, Isa. xxxii. 2: "A man shall be as an hiding-place from the wind, and a covert from the tempest." The sacrament of the Lord's supper was afterwards administered to our little church, and we can say, of a truth, God was with us.

Aug. 7. A sailor being aloft, eight or nine feet above

the leeward shrouds, his foot slipped, and he fell over the rail into the clue, or lower corner of the mainsail, which was stretched a little above the leeward bulwark. The captain, having seen his first slip, ran to help him, and providentially caught the poor fellow, just as he was sliding off from the sail into the water. Had he not been rescued that moment, he must have been drowned, for the ship was going at great speed, and the boats were lashed upon the deck. Happily he received no serious harm. The same man had fallen from the deck into the hold of the vessel, in the London Dock, before she sailed; and then had as narrow an escape from death, though with a severe contusion on the head.

Sailors are proverbially superstitious. This escape of their comrade occasioned much conversation among the crew, and sundry stories were told, which, though awful enough at sea, may appear puerile on land. Two of these (for the sake of exemplifying the only fears that seamen feel, and the groundlessness of them,) we shall record. Our chief mate said, that on board of a ship where he had served, the mate on duty ordered some of the youths to reef the main-top-sail. When the first got up, he heard a strange voice saying, "It blows hard." The lad waited for no more; he was down in a trice, and telling his adventure. A second immediately ascended, laughing at the folly of his companion, but returned even more quickly, declaring that he was quite sure that a voice, not of this world, had cried in his ear, "It blows hard." Another went, and another, but each came back with the same tale. At length the mate, having sent up the whole watch, ran up the shrouds himself, and, when he reached the haunted spot, heard the dreadful words distinctly uttered

in his ears, "It blows hard."—"Aye, aye, old one; but, blow it ever so hard, we must ease the earings for all that," replied the mate undauntedly; and looking round, he spied a fine parrot perched on one of the clues, the thoughtless author of all the false alarms, which had probably escaped from some other vessel, but had not previously been discovered to have taken refuge on this. Another of our officers mentioned, that, on one of his voyages, he remembered a boy having been sent up to clear a rope which had got foul above the mizen-top. Presently, however, the came back, rembling, and almost tumbling to the bottom, declaring that he had seen "Old Davy," aft the cross-trees; moreover, that the Evil One had a huge head and face, with prick-ears, and eyes as bright as fire. Two or three others were sent up in succession; to all of whom the apparition glared forth, and was identified by each to be "Old Davy, sure enough." The mate, in a rage, at length mounted himself; when resolutely, as in the former case, searching for the bugbear, he soon ascertained the innocent cause of so much terror to be a large horned owl, so lodged as to be out of sight to those who ascended on the other side of the vessel, but which, when any one approached the cross-trees, popped up his portentous visage to see what was coming. The mate brought him down in triumph, and "Old Davy," the owl, became a very peaceable ship-mate among the crew, who were no longer scared by his horns and eyes; for sailors turn their backs on nothing when they know what it is. Had the birds, in these two instances, departed as secretly as they came, of course they would have been deemed supernatural visitants to the respective ships, by all who had heard the one or seen the other.

CHAPTER II.

Commemoration of the sailing of the Ship Duff, with the first Missionaries to the South Seas—Mollymauks—Agitated Sea-scene—A Storm—Imminent Peril and great Deliverance—Tropic of Capricorn—The “Prickly Heat”—The Gannet—War Hawk—Lunar Influence—Dangerous Archipelago—A Whale struck—The Tropic Bird—Planet Venus—Lunar Rainbow—Water-spouts—Sailors’ Dreams—A Booby-bird taken—Retrospective Reflections—Indications of Land—An unknown Island—Resolution, Doubtful, Tuscan, Birnie, Chain, and other Islands—Arrival at Tahiti.

Aug. 10. **THIS** day, twenty-five years ago, the first Missionaries to the South Sea Islands embarked at Blackwall, with that distinguished servant of God, Captain James Wilson, in the ship Duff. The remembrance of this great event (as it has proved) in the history of those remote regions of the globe, which but a few years before were not known to exist, and for centuries upon centuries, it may be presumed, had been inhabited by generations of idolaters—furnished us with much matter for interesting conversation, devout thanksgiving, and fervent prayer, in the course of the day. We were especially led to commemorate, with gratitude and joy, the patient perseverance in well-doing of those good men by whom it pleased God eventually to commence one of the most signal gospel miracles, in the conversion of heathen tribes, recorded in the annals of the church of Christ. Nor did we forget with what zeal, faith, and

love, in this sacred cause, the Directors of the London Missionary Society had been enabled, during many fruitless years, to support their patient labourers in that untried field, sowing precious seed, watering it with tears, and waiting the Lord's own "appointed weeks of harvest." Those "weeks" are come, and the harvest is great; the reapers, indeed, are comparatively few, but many among the natives are entering upon the work.

Aug. 13. Two sea-fowls, called by the sailors Mollymauks (a variety of the *Diomedea fuliginosa*,) were taken. This bird is about the bulk of a goose in body, but the expansion of the wings, though these are remarkably arched, reaches seven feet. Their flight is very graceful, and performed with little apparent exertion; though long in the air, they are seldom seen to flap a pinion, whether they rise or descend, go with the wind, or sail against it. The plumage on the back and upper parts is dark blue, and white beneath. When they alight on the water to seize their prey, these large fowls buoy themselves over the surface, with their wings balancing above their bodies, either to preserve their steadiness, or to be ready to take flight. When placed upon deck they are unable to raise themselves from the level; and when upon the sea it is curious to watch them taking advantage of the tops of the waves to mount aloft. When the water is smooth, they seem to run upon it with their feet for a great distance, and then rise very gradually before they can obtain full play for their wings. Having just killed the last of our live-stock, a sheep, we must hereafter be content without fresh meat, with which we have been moderately indulged ever since we left home. Hitherto our health has been unimpaired; truly, goodness and

mercy have followed us day by day; may our gratitude correspond with our obligations, and God be acknowledged in all our ways !

Aug. 15. Yesterday and to-day have been exceedingly tempestuous; and the spectacle of the sea the most sublime and appalling that we ever beheld. The diversity of forms assumed by the stupendous billows was very striking; they confounded the eye, and made giddy the brain, in attempting to follow their motions and their changes. There they rolled along in a continuous range of vast height, and several miles in length; while here they were followed by huge masses of heaped-up water of lesser extent, with steep and rugged declivities; others again rose like immense cones, or insulated mountains of fearful elevation, while the foam broke over their summits, and poured down their sides, glistening in the sunbeams with dazzling whiteness, a vivid green appearing beneath it, and the colours of both being rendered more brilliantly conspicuous by the black sides of the billows down which these streams of splendour were hurried into the abyss below. The whole horizon presented a tumultuous succession of similar images, perpetually intervolving on every hand. We were preserved, amidst all this uproar and confusion, by Him who holdeth the waters in the hollow of his hand, and *there*, when the danger was most imminent, we were safe. It is worthy of note, that not at the shore only, but in the midst of the wide ocean, He sets bounds to the sea, saying to it “ Thus far shalt thou go, and no farther:” by the very element that raises the waves they are restrained from increasing in the ratio of the gale, or no vessels could live among them; for when the wind exceeds a certain degree of strength, it

actually *blows down* and keeps under the wild surges, which it had previously swollen to their limited height by a less impulse. The clue of our main-stay-sail broke loose while the storm was thus raging, and flapped with such violence that no one dared to approach it, for a blow would have been death; such was the force with which it struck, that, getting entangled with one of the largest of our anchors, it immediately heaved the shaft upon the bulwark. The sailors mastered it at length by hauling down the sail itself, and making it fast.

Aug. 16. Last night has been one of horrors and deliverances beyond all that we have yet experienced. We had retired to rest, as usual, though few could sleep, on account of the creaking and rocking of the vessel, the yelling of the winds, and the roaring of the waves. About one o'clock Mr. Bennet heard a tremendous explosion or crash, as though the ship had been violently disrupted, or all her timbers compressed together by some inconceivable force; a hideous glare of light at the same time bursting through the bull's-eye above, upon the darkness. Instantly afterwards, he heard the captain calling out of the cabin below, with vehemence, the two names of the Deputation: "Mr. Bennet! Mr. Tyerman! did you hear?—did you hear *that*? Oh, pray to God for us! All is over!—all is over! Lord, have mercy upon us!" A second time, before Mr. Bennet could answer, the terrible light flashed like a momentary conflagration of all around, and a louder peal of thunder than before accompanied the blaze, followed by what seemed to be the sea itself rushing in cataracts between decks. This, however, proved to be a storm of hail, the stones of which were as large as pigeons' eggs, and severely

smote the faces and hands of those above, who were personally exposed to it. Again the captain cried out, "It is *now* all over!—pray, pray for us! Lord, have mercy upon us!" Mr. Tyerman and Mr. Jones, who had been asleep, now came running from their births, enquiring what was the nature of the occurrences, and what injury had been sustained. Just then a third flash of lightning, and a crack of thunder, the one more faint, the other less deafening than before, and with four distinct pulsations between them, gave token that the danger, though still near upon us, might be passing away. The chief mate, whose watch it was upon deck, now informed us that the hurricane began about nine o'clock, but it had not reached its crisis till towards one, when we first distinguished the voice of the thunder from the wailing of the wind, and the booming of the waves; and when that dreadful shock convulsed the vessel, which convinced the captain that it must have been fatally struck, as at the same time he heard the expression aloud, "The pumps are of no use *now*!" The mate said that this first great flash heated his face, and he felt as if stunned for a moment or two, the sulphurous flame appearing to run down his jacket-sleeve. The second peal was accompanied by a crimson blaze, which was instantaneously followed by the tempest of hail, pouring like shot upon himself and his terrified comrades, who (to use his own expression) crowded about him like a flock of sheep, and could scarcely be prevailed to quit his side on the necessary duties of the ship. He observed, that the main-stay-sail had happily been taken in before the squall, or it must inevitably have been carried away, and perhaps involved the destruction of the vessel, with all on board. This he thought a very providential act, for he had only done it under an impression which

urged him; as if he had heard a voice, saying, "Take it in—take it in;—take in the main-top-sail!" The Lord, however, so ordered it, that amidst all these perils not a mast was sprung or struck; not a sail carried away or ripped; not a timber suffered damage; not a life was lost, nor limb injured, of passenger or crew.

The captain was most powerfully affected with the terrors and the mercies of the past night, and appears very serious this day. He says that, on the preceding evening, when he returned to the cabin from deck, he read a portion of Scripture before lying down in his cot, when these words were deeply impressed upon his heart, "Jesus answered them, *Do ye now believe?*" Oh, that both he and we, and our fellow-voyagers, may have grace to profit, as we ought, by this display of divine goodness towards us; and more fully than ever before to consecrate ourselves, body and soul, for time and eternity, to his service! May he give to each of us that spiritual discernment and understanding

" Which hears the mighty voice of God,
And ponders what he saith;
His word and works, his gifts and rod,
Have each a voice to faith."

S. lat. $42^{\circ} 19'$. W. long. $88^{\circ} 30'$. Therm. 48° .

Aug. 17. This afternoon the gale had greatly abated from its violence, the sea gradually subsided, and we set more sail. The evening was calm, and the night serene. The two Magellanic clouds were conspicuous objects in the southern sky, to the east of the galaxy, of which they seemed fleecy fragments, rent from the beautiful zone with which the hand of Omnipotence has invested the heavens.

Aug. 22. This day, and not before, the dead-lights (close shutters) have been removed, and we have again the pleasure of viewing the ocean from our cabin windows. The

last week has been employed by the officers and crew in making preparations for their fishery, these being the chief regions for sperm whales in the Pacific. From the winter, which we experienced beyond Cape Horn, we are a second time enjoying the warmth and splendour of summer within less than two months, being now about as far to the west as we were to the east of South America, when we were in the same latitude before. Our captain informs us that he was once becalmed for fourteen days in these seas, during which he made but $1^{\circ} 40'$ of progress. In this deplorable situation, which might have been prolonged indefinitely, he was so short of water that not more than a pint and a half per day was allowed to each man, for every purpose. Providence hath more bountifully dealt with us. We are careering in safety before a fair wind; our bread has been given to us, and our water is sure. What blessings are bread and water, when these are literally the only food of voyagers on the great deep! We all assent to the fact that they *are* so, but how *much* so *they* only can tell who have been ready to perish for want of the one, or the other, or both. In the afternoon, the surface of the sea was almost covered with young Portuguese men-of-war (formerly described), all exceedingly small, and resembling transparent bubbles—yet bubbles instinct with life. Many *sheer-waters* were flying around us at this time. These birds appear to be equally fitted to fly in both elements; for when they dive after their prey, they *move* in pursuit of it under water with a velocity and force hardly less than the speed and the power that carry them through the air.

Aug. 25. The wind being north, we put the ship about at 8 o'clock A.M., shaping our course towards the islands which we were appointed to visit. We have hitherto been disappointed of the east trade winds. This evening we

crossed the tropic of Capricorn, and rejoice to find ourselves again in the torrid zone. Our captain, who is a man of shrewd observation, states that in passing from a cold into a hot climate (by the swift transitions made in voyaging) he has generally remarked more than usual irritability and quarrelsomeness among sailors. This, if it be so, may arise from the same physical cause which generates the complaint denominated prickly heat—a peculiar itching sensation over the whole skin, or tormenting one particular part only. This disease, if such it may be called, is often experienced by persons, whether accustomed to the sea or not, when they enter the tropical latitudes, and is probably the effect of heated blood, which may very naturally have a provoking influence over the temper. Our informant, the captain, assures us that this fretful and pugnacious disposition subsides in a few days after the crew have been inured to the high temperature of these regions; while the prickly heat, in like manner, soon passes away, without the use of medicine.

Considering that the islands of the Pacific may have been originally peopled from the continent of South America, we enquired of our captain, who is well acquainted with the persons and manners of many of the tribes of each, whether he could discern any resemblance between them. He says that there is a manifest similarity as to form, stature, and complexion, but none in language that he could ever perceive. Of the latter, however, we may doubt his competency to judge. It is observable that the natives of the islands can learn to speak the languages of the South American Indians much more easily and perfectly than the English, or any other European tongue.

Aug. 26. “A sperm whale,” was several times announced from the mast-head to-day, but in every instance proved

to be of the *physalis* kind, of which *we* were glad, though the crew were disappointed. We had much feared that the sanctity of the sabbath would be broken by this adventurous sort of fishing. Mr. Tyerman aptly chose for the text of his sermon, in the forenoon: "Hinder me not, seeing the Lord hath prospered my way." Gen. xxiv. 56.

Aug. 27. Among other birds that we have lately seen for the first time, this day a solitary gannet (*pelicanus bassanus*) approached us, but soon disappeared. It is about three feet in length; the body white, excepting the tips of the wings, which are dark brown; the tail wedged; the beak and quill-feathers black. While the female of this species of pelican is engaged with incubation, the male provides food, and brings it to her. This consists principally of herrings and sprats. In the bag, under his bill, he is able to carry four or five herrings at once. In proof of the affection which some of the feathered tribes occasionally manifest towards one another, the following statement was made by one of our respectable officers on board, and he assured us that the circumstance came within his own knowledge. On the island of Natividad, in the South Seas, one of the pelicans frequenting there had received some injury, which maimed a wing, and disabled it from flying or diving. The unfortunate bird must have perished speedily, had not other pelicans, of the same species, regularly foraged for it, and day by day brought a supply of various kinds of small fishes from the sea, which they disgorged before it, and left for their invalid companion to feast upon. When the sailors discovered this, they often watched the opportunity, and robbed the poor creature of its charitable subsistence—making many a good meal of what was compassionately intended for the cripple, that could not help itself, much less avenge its wrongs.

We were much pleased this morning to be told by the captain that he was resolved to put down the practice of profane swearing on board the ship, and that he had just given notice of his determination to carry the law on this subject into effect in future, and fine every man a shilling for each oath he should be known to utter. (N.B. Every master of a ship who does not enforce and execute this law among his crew, is himself liable to a fine of five pounds.—So says our authority.)

Aug. 28. Last night the south-east trade winds, for which we have been daily looking, hoping, and praying, sprang up, and we are now steadily and pleasantly proceeding on our way. The heavens have assumed much the same appearances as they wore between the tropics, on the Atlantic; innumerable small white clouds flock the sky, and temper the sunbeams, which otherwise would be oppressive. We saw a pilot-fish (*scomber ductor*) to-day, near the stern of our vessel; it is of a silvery blue colour, with four transverse bands of a deeper tinge; four dorsal spines, and the tail marked with black; the length is about eighteen inches, and the general shape like that of a tunny, but the head much shorter. It takes its name from often swimming before or near the shark, which it is supposed to pilot to its prey.

Aug. 29. A sperm whale was discovered within two or three hundred yards of our ship. In a few minutes four boats were equipped, manned, and in pursuit; but she escaped, disappearing in a moment when the first boat approached her, by diving into unfathomable depths, from which they in vain watched for her re-ascent. No whale can remain more than from five-and-thirty minutes to an hour below the surface, when it must come up to discharge the water collected, and to inhale fresh air into

its lungs. Whales frequently remain buoyant upon the surge for half an hour, during which they spout from sixty to seventy times, if nothing disturb them. Every distinct species of this genus is regular almost to a minute to the time peculiar to it, so that when the kind of whale is ascertained the interval may be calculated, after it has gone down, when it must of necessity rise to take breath again.

Aug. 31. We are flying swiftly and delightfully on the wings of the trade wind, and though now within the tropics, and in so low a latitude as 19° S., yet the weather is by no means uncomfortably warm. No climate, indeed, can be conceived finer, or more congenial to our feelings and general health, though some allowances of course must be made for our being upon the water, and having the advantages of cooling sea breezes by night and by day. We never have had so few birds accompanying us as now, while we are proceeding towards the equator; and they are considerably diminished in numbers as well as in variety. We have only a few pintados, or Cape pigeons, and these are daily forsaking us. The cause probably is that these latitudes are too warm for our late visitors, their plumage being remarkably thick and downy, and more adapted to colder climates. About this time, however, we first perceived the tropic bird, as it is called, from the zone to which its range is supposed to be confined. It preys upon flying-fish exclusively, as our sailors say, and not upon dolphins and albigores, as some naturalists affirm. It is rarely seen on land, except during the breeding season; there it perches on trees, but makes its nest on the ground in the bushes.

Sept. 4. Another stranger visited us this morning—the war-hawk (*pelicanus minor*), or lesser frigate pelican.

The bill and head of this bird are of a dingy white; the body ferruginous, with a large, diamond-shaped, white patch on the belly, which gives it a singular appearance when flying, this spot forming a strong contrast with the rest of the plumage. The tail is forked. The male has a red gill hanging below the throat. The talons resemble those of an hawk, connected with a foot which is partially webbed. We are told that these creatures are so fierce and mischievous that they often perch on the masts of ships, and delight to tear in pieces the vanes. While engaged in this work they are so eager, and heedless of any thing else, that it is not difficult to approach and knock them down. In general they soar very high, watching for flying-fishes, on which they pounce with incredible velocity.

According to our captain, who has had much experience in the favourite fishery of these seas, the whales are considerably under the influence of the moon, as to the course which they take, and their appearance above water; the full and change of that luminary being the periods at which they may be sought with most probability of success. Indeed, lunar influence seems to occasion phenomena of a very curious nature. It is confidently affirmed that it is not unusual for men on board a ship, while lying in the moonlight, with their faces exposed to the beams, to have their muscles spasmodically distorted, and their mouths drawn awry—affections from which some have never recovered; others have been so injured in their sight as to lose it for several months. Fish, when taken from the seawater, and hung up in the light of the moon during a night, have acquired such deleterious qualities, that when eaten the next day the infected food has produced violent sickness and excruciating pains. We have conversed with

people who have been themselves disordered after having partaken of such fish. It is hazardous to touch on this subject; we repeat what we have heard from those who ought to be believed, and who would not affirm that of which they themselves were not persuaded. The statements are left to be confirmed or disproved by others who have better opportunity than we had of ascertaining their foundation in fact.*

Sept. 5. The captain has been very anxiously examining his charts of these seas, because we are now in a situation from which we must proceed from the east to Tahiti, in which direction lie so many small islands, and coral-reefs, as to entitle the section which they occupy to the name of “the dangerous Archipelago;” and the peril of navigating it may be much increased by our coming thither about the equinox.

Sept. 7. A shoal of sperm whales being descried to leeward, at the distance of nearly two miles, three boats were dispatched to reconnoitre and attack them, if practicable, though it was within an hour and a half only of sunset. The first mate struck and fastened to one; but after being dragged for some time, and brought at length into the midst of the shoal, he was compelled to cut his line, and make the best of his way out of such formidable company. While the whale was rapidly drawing out of the line, the boat, following the same direction, struck against the bulk of another monster of the same kind, floating leisurely

* In the Baptist Missionary Accounts, No. XV., we find the following passage:—“He who has slept in the moonlight is heavy when he awakes, and as if deprived of his senses, and, as it were, oppressed by the weight of the dampness which is spread over his whole body.” This is stated by the writer in proof of the fact which he asserts, that, “the moonbeams have a pernicious influence in the east,” if not generally in tropical climates.

along, nearly on the surface of the water ; but though thrown on one side by the shock, the boat happily glid over the back of the unwieldy animal, without being either stoved or capsized. Our third mate was so keen to draw blood from a sperm whale that, though it was too late for him to fasten upon one with his harpoon, he pierced its flank with his lance, which he unexpectedly lost for his inconsiderate frolic, the fish swimming away with it.

This evening, about seven o'clock, a fiery meteor was discerned from the deck, traversing the heavens due west, and seeming to sink into the ocean at the horizon. It continued visible nearly eight minutes, and had about twelve degrees of elevation when first discovered. Its course was steady and majestic ; in apparent magnitude greater than that of the planet Jupiter, and in colour deeper than that of Mars. As it descended towards the sea, it had the glowing hue of intensely-heated iron. No train, nor any radiations, diverged from its clear and well-defined disk. The sky was remarkably serene at the time, with the exception of a few very light, thin clouds, behind one of which it was obscured for some moments. Without pretending to decide, we were of opinion that this beautiful but awful phenomenon might be electrical, and that westward, where it vanished from us, it probably exploded in lightning and thunder. To ourselves, it was followed within an hour by thick dark clouds, and torrents of heavy rain fell during the night.

Sept. 8. After laying to some hours last night, to give the whales which we had recently seen an opportunity of getting a-head of us, in which direction some of them were going, we again set sail, in hopes of coming up with them by break of day ; but we were disappointed, and saw no more of the shoal. This we, who were but passengers,

regretted the more, because we feared that the sailors might be disheartened, after being so long from home without having made any capture. The officers and the whole crew, in these expeditions, are interested in the result of the voyage, depending upon the cargo which they can take back for the reward of their labours and perils. The owners of the vessels reserve a certain proportion of the oil, &c., obtained, as a remuneration for the expense of fitting-out, risk, wear and tear, &c.; the remainder is then divided among the ship's company, each according to his rank, as previously agreed upon. This reciprocity of interest in the success of a voyage—a voyage often lasting three years—gives energy and boldness in the prosecution of their common object which probably no other principle could effect.

The captain shot a tropic bird; it was of the red-billed species. When brought on board, being only wounded, it was exceedingly fierce, biting every thing that came near it. The long red feather in the tail of this bird is a remarkable appendage, and, small as it is, conjecture is puzzled to assign any use for it in the economy of its possessor. The planet Venus shone out this evening with a beauty and splendour incomparably excelling her loveliest appearance in our native land, of which we were so often reminded by those luminaries of the heaven which are common to every region of the earth, and familiar from infancy to every eye that owns the light.

Sept. 9. (Lord's-day.) The public services on deck have been well attended, and uninterrupted by temptations from the sea, in the forms of sperm whales. We observe, with pleasure, that those seamen and boys to whom Bibles or Testaments have been presented, have carefully covered the backs with canvass, and are frequently employed in

reading, not only this best of books, but religious tracts also, which from time to time have been put into their hands.

Sept. 11. There has been exhibited the rare spectacle of a lunar rainbow this night, off the starboard, and towards the north-west. It presented a complete semi-circle for a few minutes, and for several moments was attended by a secondary arch above. The colours were more obvious in this lunar iris than in several which we had seen before, yet they were faint in comparison with the feeblest solar bow. The green and orange were the prevalent hues.

Sept. 12. This morning we were gratified with the sight of several water-spouts, and as they were at sufficient distances to forbid the apprehension of danger, we could view them without terror, and leisurely indulge our philosophical curiosity. The first two that we perceived were diffused and ill-defined, each having the appearance of a local shower of rain. The third, however, was perfect in form, and fully realized the expectations which we had conceived of these singular phenomena. It appeared in the north-east, a-head of the ship, and, as we presumed, about six miles off. The atmosphere was rather sultry; the thermometer stood at 77. Many white clouds were scattered abroad, with a few dark and lowering ones, which in England would have been regarded as signs of thunder. There was but little wind at the time, and we could observe that heavy showers were falling at a distance. The cloud with which the water-spout communicated was black, and highly charged with aqueous vapour, pretty widely stretched, and probably half a mile in elevation. From the bottom of this dense mass, which was jagged and uneven, the water-spout reached downward to the sea, not in a direct line, but at the upper part sloping towards the

north, making an angle of about sixty degrees with the horizon, for nearly one-third of its whole length; and thence striking perpendicularly to the surface of the water. At the place where it communicated with the cloud the diameter was the largest, being, at the distance from which we viewed it, of the apparent size of the trunk of a great oak-tree, cut off immediately at the root, and inverted; of course, its real dimensions must have been very considerable. The column tapered gradually to the bottom, where its diameter might equal half that of the upper end. One-third from the top it was compact and well-shapen to the eye, as traced on a back-ground of white clouds, which made the outline more conspicuous, the edges being comparatively dark, and the central part lighter by several shades. The lower end was less distinct, yet visible down to the water, notwithstanding the haziness near the horizon. We watched it for a quarter of an hour; how long it had held together previously, we could not tell, but it was completely formed when discovered from our vessel.

This curious phenomenon began to disperse from the bottom, gradually disappearing upwards, till there remained only the shape of an inverted cone attached to the cloud; and this continued several minutes after the pillar had vanished. The vapours, into which it had been visibly drawn up, being then surcharged, broke asunder, and poured down a deluge of dark rain upon the spot where the apparition had stood. As we were going in the direction of this danger, the ship was put about to avoid coming nearer, for such a body of water falling upon it would probably have been destructive. These exhalations may be dissipated by firing a gun towards them.

On the philosophy of these phenomena we presume not to decide. It appears to us that there are two descriptions

of water-spouts; the one peculiar to the sea, the other not unfrequently seen on land, though not confined there, since the same circumstances may form this kind any where. In one case, namely, the first, we suppose that the water ascends from the surface of the waves to form clouds, which disperse over the upper regions of the atmosphere; and of this class we imagine that to have been which we passed this morning.* In the other instance, by whatever process the weight of water may have been accumulated in the air, in the sequel it descends from the overcharged cloud upon the earth. Water-spouts of this kind have often burst with such violence, upon the places of their visitation, as to plough the eminences, flood the valleys, tear up trees, excavate deep pits, and carry away cottages, harvests, and cattle, in their track of devastation. The breeze increased after the water-spout had disappeared. The evening was very fine. In the trade winds, it is no uncommon thing to see two strata of clouds, one above the other, sailing in contrary directions. This evening, however, we witnessed distinctly three strata, the upper and lower going rapidly northward, and the middle one southward.

Sept. 13. A man-of-war hawk, many tropic birds, and innumerable porpoises, gambolling before, behind, and on either side, have attracted our attention to-day, but no sperm-whales. The long delay is discouraging to our crew, who may imagine there is some truth in the old saying among whale-catchers,—“There is no luck while a woman

* These, according to the testimony of those who have most frequently seen them (so far as we have been able to collect), always begin to be formed at the bottom of the low impending cloud, and are gradually elongated downward. If so, neither the theory of their being *raised* by electrical influence, or by whirlwinds, can be true, though these are the most generally received notions.

is on board." Most probably, though they are too civil to say so, they heartily wish to be rid of us, by a safe deliverance at our desired haven, in the Pacific Isles. The superstitious notions of mariners are inveterate, and some of them grotesque enough. They lay great stress upon their dreams (and every sailor dreams, from the captain down to the cabin-boy), often telling them one to another, and to the passengers, at the same time most anxiously asking for the interpretation of them. We have been repeatedly entertained, at breakfast and dinner-times, with narrations by our own intelligent officers of their dreams, some of which have been strange and fearful indeed, and calculated to quail the stoutest heart that believes such things realities—the actual experiences of the soul herself in sleep, or prognostications of what must befall her awake and in the body.

Sept. 14. A booby (a variety of the *pelicanus sula*), was caught, which differs considerably from those of this species that we had seen, and have mentioned before. It measured, from the point of the bill to the end of the tail, two feet eight inches; across the wings, from tip to tip, five feet eight inches. The bill was four inches in length, serrated half way, straight, but a little bent at the tip, and of a yellowish-gray colour. The eyes, which are bright with a very light-tinted iris, being placed at the upper part of the bill, where it is quite destitute of plumage, gives this singular fowl an aspect so vacant as at first sight to justify its name; especially as the gape of the beak extends backwards beyond the sockets of the eyes. We were much struck with the utter simplicity of this bird which we had obtained, having an opportunity of observing its manners. It had received no injury that we could discover, except the destruction of

one eye, which the shot had entered: it fell the instant it was struck, and was picked up by one of the boats without difficulty. As soon as it was placed on deck, the creature seemed perfectly at home, and without fear, among strangers. Though it had so recently suffered the loss of an eye, and must have been suffering from the wound, it presently laid its head upon its back, between its wings, and went to sleep as if nothing had been amiss; nay, its slumbers were so sound, that though a person put his mouth to its ear, and bawled with all his might, it did not awake. After remaining with us all night, without any attempt to escape, in the morning it was placed upon a boat at the stern of the ship, whence it might have flown off at its pleasure; it chose, however, to stay there, and began to dress and oil its feathers with the most unaffected composure, as if it had been bred and trained up among us. When we approached too near, or touched it, though it would bite sharply in self-defence, it seemed to have no notion of retreating. Afterwards, when it was thrown overboard, it coolly washed itself for a few minutes, then took wing without difficulty, and steered its course exactly towards Dog Island, which lay not far distant, and where the booby family abound.

Sept. 16. (Lord's day.) Mr. Tyerman, in the forenoon, preached a sermon peculiarly addressed to young persons, of which class our crew is principally composed, from Matt. xix. 16, &c. "What good thing shall I do that I may inherit eternal life," &c. Mr. Jones preached in the afternoon from Isa. xxvi. 24: "Thou wilt keep him in perfect peace, whose mind is stayed on Thee." We have reason to hope that our feeble instructions have not been bestowed in vain upon our companions; several who were very reprobate seem to be much reformed.

Where we have held public worship to-day, it is probable that God was never acknowledged before since the creation. It is an affecting consideration, that whether we follow the same meridian round the globe, north and south, or the same parallel of latitude, east and west, it will not conduct us across a single spot where the true God is known or served. If we traverse the meridian, and encircle the earth, north and south, we shall pass over the western parts of North America, where all is darkness; if we follow the parallel of latitude, till the extremes of "east and west become the same," we shall intersect South America and Africa, Madagascar, New Holland, the New Hebrides, and the Friendly Islands, (leaving Tahiti and its adjacencies a little to the right of our return,) where all—all is darkness. In the little islands last mentioned, the true light has at length shined, and thousands of their Gentile inhabitants know the day of their visitation. When shall the Sun of Righteousness arise over all the nations with healing beams?—Lord God, thou knowest!

It is now nearly four months since we saw land, or (with the exception of two) any other ship than our own—any other human beings than ourselves. All this time we have been in the centre of a circle of ocean, whose circumference may be a hundred miles, under a canopy of sky, diversified by day with ever-varying clouds, and beautiful by night with those resplendent stars and planets which are seen no where to so much advantage as from the plane of the great deep. Every instant the centre of our floating circle has been changing place, while the horizon-ring has moved with it in exact agreement, and at the same invariable distance. This idea, and the image connected with it, reminds us of Him, concerning whom the ancients said, "His centre is every where, his circumference no where." S. lat. $16^{\circ} 59'$. W. long. 133° . Thermometer 77° .

A magnificent meteor was seen this evening, about eleven o'clock. Its apparent diameter was equal to that of the moon, and during its appearance the whole horizon, sea, and sky, were lighted up like mid-day. It commenced its progress from the zenith, eastward, descending with great velocity, and being visible about fourteen seconds, when it exploded into ten or twelve fragments, each of which for an instant was as bright as the planet Venus, and immediately afterwards the whole vanished.

Sept. 18. Many small white birds having been fluttering about us this morning, we judged that we must be near some land; of which, indeed, there had been other usual indications yesterday. On account of the imperfections of all our charts, the captain deems it necessary to send a boat a-head, with a light on board, in the night-time, about two miles in advance, to make signals if any reefs or islands should be perceived, these seas being crowded, in some parts, with sunken rocks and coral prominences. Like a star on the face of the dark ocean, this leading torch glides on before, and prepares our way, as an assurance of safety, or a warning of danger.

Sept. 19. The first green island of the west saluted our view about sunrise; and how welcome it was to our hearts, how lovely to our eyes, they only can know who have endured the captivity of months on board a narrow ship, ever floating, yet never in appearance approximating the harbour, which thought can reach in a moment, and there linger and weary itself with looking, in imagination, from the shore, for the first glimpse of the expected vessel; as though the spirit could spring to its destination at once, and wait, for days and weeks together, the slow arrival of the body. Such romantic, yet perfectly natural, feelings, they must have experienced, who, like us, have traversed thousands of leagues of watery waste, with their whole desires towards

the haven whither they were bound, and yet only knowing by lapse of time that the space between them and their destination was diminishing in proportion. The sea-birds below, and the stars above, changing according to the latitudes which we crossed, had hitherto been the chief tokens and evidences to our sight of progress on our voyage over the monotonous abyss; one horizon of water being as undistinguishable from another as two hemispheres of sky. We gazed, therefore, with unsatisfied delight on this first nameless spot of earth on the face of the Pacific, which we had discovered, and on which (so little explored as yet are these regions) probably no eye of European had ever rested before, and perhaps no human eye which could see, in its existence and productions, the being and beneficence of the Creator and Upholder of all things. This island was about five miles in length, well wooded, and indicating the climate under which it flourished by the cocoa-nut and palm-trees with which it was adorned. The land was flat, and surrounded by a coral reef, on the south-east and north-west of which the waves broke tremendously, forbidding all approach. We could perceive many of the natives running along the white shore. They were nearly naked, and seemed to look very earnestly but hesitatingly towards us, whether they should put out in their canoes, of which there were several on the margin of the beach. One carried a long staff, probably a spear, which he often brandished in his hand. We find no distinct account of this island by former voyagers. It may, indeed, be St. Narcisso; but, if so, it is laid down very incorrectly in the charts, its true place being $17^{\circ} 24'$ S. lat., and $139^{\circ} 33'$ W. long. This day four months we left Portsmouth; we have hitherto been safely, pleasantly, and expeditiously brought on our voyage by a merciful Providence.

Sept. 20. Early this morning land was again announced from the mast-head, as being under our larboard-bow. It proved to be Resolution Island, discovered by Captain Cook, and named after his ship. It is small, and not ascertained to be inhabited. Doubtful Island, first seen by M. de Bougainville, next presented itself; it is of considerable extent; we observed smoke rising in various places from among the trees as we passed, at the distance of seven miles, in the evening. Our hearts yearned over the benighted people of these sequestered tracts, unvisited by the dayspring from on high, while in low accents—lost amidst the murmur of the waves, except to that ear with which the spirit listens to the still soft wailings of humanity, wherever they are uttered—we seemed to hear the forlorn inhabitants saying, “No man careth for our souls!” In the name of the Society that sent us, in the name of the Lord, whom we serve, our hearts responded, “God be merciful unto you, and bless you, that his name may be known throughout your islands, and his saving health experienced by all the dwellers upon earth.”

Sept. 21. Having lain to for the night (being now in the maze of the Dangerous Archipelago), at day-light land was again discovered; and as no name was found for it, nor its existence traced in the charts, we called it Tuscan Island, from our vessel. It lies S. lat. $17^{\circ} 22'$. W. long. $143^{\circ} 20'$. In the afternoon, the captain sailed towards the shore in one of the boats, and hailed the natives, who were assembled to gaze at the strange spectacle of a European ship on their lone waters. Several of them came off in their little canoes, two of whom ventured, though timidly, into his boat. He gave them some trifling matters, and they presented him with two large pearl oysters in return. This is the twenty-sixth anniversary of the first general

meeting of the London Missionary Society, and we joyfully commemorated it, in gratitude for the great things which the Lord hath already done for us, and in hope of the yet greater which He is even now performing. Of the latter, we expect soon to be eye-witnesses, and to obtain an impression of their glory and reality beyond any thing that we could receive by the hearing of the ear.

Sept. 22. To another undescribed island, which we passed to-day, we gave the name of Birnie, in honour of the worthy owner of that ship in which, by his generosity, we were enjoying a free passage to the scene of our appointment.

Sept. 23. We passed the curious series of islets, linked together, on which Captain Cook conferred the appropriate appellation of Chain Island. The young Tahitian, Robert, who came out with us, viewing this group with remarkable emotion, was asked the reason; when he informed us that his father and mother resided there; also that he himself was born there, though he had lived a long time in Tahiti.

Sept. 24. Maiatia, or Osnaburgh Island, hove in sight, at a distance of five or six leagues. As we approached within ten miles, the land rose in the form of a sugar-loaf, of vast dimensions, and seemed a mere naked rock, standing in the sea, and towering to the clouds. It is of a character very dissimilar to the low, verdant patches of earth which we have passed, and which seem to be altogether coral reefs, whereupon soil has been gradually formed, and plants and trees introduced by means easily conjectured; while animals and men, from time to time, being brought thither, have settled and become naturalized on finding the means of subsistence. Maiatia, on the contrary, is of more ancient structure, and most majestic elevation. The crags

and declivities are clothed, two-thirds of the way towards the truncated top, with rank vegetation, surmounted by cocoa-nut trees, single or in clumps. There is, however, no anchoring place on the coast, which is said to be four miles in compass; not even a boat can land without imminent hazard.

About one o'clock P.M., our captain discerned the loom of Tahiti, over the larboard-bow. This was a dark black shade indicating its site; and as we were advancing at the rate of nine knots an hour, we hoped to anchor in Matavai Bay by sunset. But the wind, which had blown hard all day, increased so much in violence towards evening, that we were reluctantly compelled to stand off from the land, and lay to for the night; the atmosphere, moreover, being very hazy, and frequent heavy showers descending. Since we left England, we had encountered only one severe gale, and in these seas, surrounded as we were by multitudes of miniature islands, our situation was certainly so perilous that we might have perished on the reefs of the very haven to which we had been so long steering; but the good hand of our God was upon us, and we escaped.

Sept. 25. Tahiti, "the desire of our eyes," came upon us at sunrise, in all its grandeur and loveliness;—more grand in the height of its mountains, and more lovely in the luxuriance of its valleys, than our imaginations had ever pictured it from the descriptions of former visitors and Missionaries. We had before us, in exquisitely undulated outline, the two peninsulas of which Tahiti consists; the whole rendered more striking by the shadowy obscurity which clouds of different hues and density cast over it. In a few hours, as we drew nearer, the beautiful region unveiled itself in all its enchanting variety of hills and plains, woods and waters: hills green up to their peaks,

twice the height of Snowden; plains spaciouly opening from between the high-lands towards the shore, where the dwellings of the population were thickly sprinkled, under the shade of scattered trees; woods of gigantic growth and tropical ramification, so different from British forest-scenery; and water bursting in brilliant cascades from the rocky eminences, then winding in rivulets through the valleys to the sea.

About eleven o'clock in the forenoon the first canoe came off towards us, for which the captain hove to. This small piece of excavated bread-fruit tree, balanced by an outrigger (that is, a piece of purau wood, lashed to the ends of two smaller pieces, which project from the sides of the vessel), amused us by the simplicity of its construction, and the dexterity with which it was managed by the two natives who occupied it; though, the sea being rather rough, we were inexperienced enough in their tactics to feel considerable apprehension for their safety. They proved to be a chief of a neighbouring district and one of his followers, bringing bread-fruit, cocoa-nuts, plantains, and lemons, which they hoped would be acceptable to the strangers. Our visitors were neatly appparelled in native cloth, and their modest and courteous demeanour exceedingly engaged our attention. Great numbers of their countrymen followed, in canoes of various sizes, from which they poured upon our deck; others, with their little vessels, lined the passage by which we were to enter the port of Matavai, while multitudes of both sexes and all ages ranged themselves in groups on Point Venus (the place whence the transit of the planet of that name across the sun was observed on Captain Cook's first voyage), and along the adjacent reef that runs out into the sea—to witness and welcome our arrival. At length, by the Providence which

had thus far helped us, we came to anchor in the bay, after narrowly escaping shipwreck, even at the last moment, by keeping too closely to the Dolphin Rock. Among the chiefs who had come on board and crowded our cabin, one, according to the custom of the country, chose Mr. Tyerman, and another Mr. Bennet, for his *tayo*, or friend, and desired a return of similar acknowledgment on their part. As a characteristic signal of our arrival, we had hoisted the Missionary flag, which had been prepared on our voyage, having the insignia, on a white ground, of a dove flying, with an olive branch in its bill, enclosed in a circle made by a serpent with the tail in its mouth, and this fenced with a triangle, on the sides of which was the motto, "Glory to God in the highest, on earth peace, good will to men." By this our brethren on the island had recognized the expected Deputation, and informed the natives of our character and object. Mr. Nott and Mr. Wilson, the Missionaries at this station, came on board, and most cordially received us as hoped-for partakers and helpers of their joy. After dinner we landed, and arrangements were made by these kind friends for our accommodation in their dwellings during our stay in this neighbourhood.

CHAPTER III.

Pomare's Residence—Account of a League of Pacification among the Natives—Strangers in Tahiti—Repararu's House—Cocoa-nut Water—Exotic Trees—Dress of Natives—St. Luke's Gospel transcribed by Pomare—Visit to Papeiti—Preparations for the Sabbath—Singular Consequence of a Mistake in Captain Wilson's Sea-reckoning—First Sabbath at Matavai—Prevalence of Infanticide in former times—Canoe-making—Fishing—Incident by which the Gospel was carried to Raiatea—Horrors of Idolatry—Pomare—Spirituous Liquors—Progress of Christianity at Raivavai—Tahitian Supper—Tabued Trees.

Sep. 26. AFTER bringing some of our packages on shore, Captain Stavers, having learnt that there was better anchorage in Wilks's harbour, seven miles to the south, proceeded thither.

King Pomare, we found, was residing on the adjacent island of Eimeo, when we arrived. One of his houses standing near Mr. Nott's, the latter accompanied us to see it. This structure, about a hundred feet in length by forty in breadth, is nothing more than a thatched roof, supported by wooden pillars tapering from the base to the top, leaning a little inward, and not more than eight feet high. There were *umities* (a kind of wooden dishes), baskets, bundles of cloth, and various articles of domestic furniture, hanging up under the roof. On the floor, which was covered with grass, several bedsteads were standing. Near this large shed (for such it appeared to us) there was a smaller dwelling, the walls of which were framed of slight

bamboos fixed perpendicularly in the ground; and there was a door at each end. When the king is here, it is in this small place of retirement that Mr. Nott and he meet for the purpose of translating portions of the sacred Scriptures; and here, from day to day, have they often been employed, in settling the text and copying out the completed portions, from morning till night. The king is remarkably fond of writing; he was the first who learned the art, and is, probably, the greatest proficient in it among all his countrymen: when he writes, he lies down on the floor, with a support for his chest, and a desk before him. Between this sequestered apartment and the larger dwelling, are courts belonging to each. Here a very interesting scene took place, about six weeks before our arrival. A number of the Ana people, or inhabitants of Chain Island, and Pomutaus (both subjects of Pomare) assembled here. These tribes had long indulged towards each other the most rancorous hatred, and their islands being adjacent they were continually at war, in conducting which neither side gave quarter. The king determined, if possible, to subdue this enmity, and establish permanent peace between them. He therefore convened a meeting of the chiefs and principal personages, unarmed, on both sides. These were separately ranged in the two courts above mentioned, divided by a low fence. There stood Pomare, between the two parties, and in an impressive speech exhorted them to reconciliation. His arguments and his authority prevailed, and the representatives of both islands entered into an agreement upon the spot, that there should be no more war between their respective people, but that friendly intercourse should take place of perpetual strife. It was laid down, upon mutual understanding, that if two or three canoes, in company, arrived from one island at the other,

their visit should not be regarded as an indication of hostility, but if eight or ten came together, evil intentions should be suspected, and their landing resisted. Thus the treaty, simple in its object, and plain in its conditions, was ratified at once, and the issue promises to be happy ; there being little probability that the contracting parties will be otherwise excited by their neighbours than to love and good works, wars having ceased throughout the other dominions of Pomare, ever since Christianity became paramount in Tahiti and Eimeo.

Near the king's two residences, a number of persons were living in small hovels, natives of a distant island, who had been driven by a storm on this coast, and received with the hospitality which their pitiable circumstances needed. Though of the same colour as the Tahitians, these strangers differ considerably from the latter in language and manners. They are not tatooed, and in all respects seem an inferior cast of savages. We could not find that they either profess any form of idolatry, or have any idea of a Supreme Being. They are now learning the Tahitian dialect, both to speak and to read it ; they regularly attend public worship ; and should any of them be made rightly acquainted with the gospel, they may become teachers of it to their countrymen when they shall be returned to their homes. As by the agency of storms population had been carried to remote islands of these seas, in ages past, so, in the wisdom of Divine Providence, storms have been occasionally made instrumental in extending the knowledge of the gospel, by casting heathen barks upon coasts already evangelized, as well as by diverting European Missionaries or Gentile converts from their course on temporary voyages, and detaining them on barbarous shores, where, in the sequel, they have planted churches of Christ.

In the progress of our walk along the beach we came to the house of Repaparu, the chief who had engaged Mr. Tyerman to be his *tayo*, or friend. He is related to the royal family, and is, moreover, secretary to the Tahitian Missionary Society. When we entered, he and his wife, a young woman about seventeen years of age, and several of his attendants—the chiefs always having a number of such in their train—immediately seated themselves cross-legged on the floor. The house was about a hundred and twenty feet in length, having one side separated from the other, and partitioned into small bed-rooms for the use of the family. The remaining half formed an open court from end to end. Many of the neighbours, having flocked in after us, to gratify their curiosity by looking at the visitors, seated themselves without ceremony, as though they were at home. At our request, Repaparu's attendants fetched their New Testaments, out of which they read sundry portions, verse by verse, alternately, with fluency and emphasis; answering also with great readiness such questions, arising out of the context, as Mr. Nott put to them. We addressed a few sentences to them through the latter, as our interpreter, on the great love of God manifested towards them, in sending the gospel of his Son to their islands. A dish of *popoi*, a preparation of bananas, mixed with cocoa-nut water, something like pudding, was now handed to us, in clean cocoa-shells. Though a favourite kind of food here, we did not much relish it, having yet to learn to like the luxuries of the South Seas.

We afterwards prolonged our ramble nearly two miles towards the extremity of the district of Matavai, accompanied by groups of natives, who joined us from time to time, eager to have the pleasure of carrying our umbrellas, or doing any kind office in their power. Being thirsty, we

requested some *pape-haari*, or cocoa-nut water, whereupon two or three of them ran to the nearest trees, which they climbed with surprising facility, by clasping the stems with their arms, and pressing their naked feet against the bark ; and thus these tall and branchless stems were apparently ascended with almost as much ease as they walked on level ground. Presently several fine nuts were brought to us, the husks of which the men tore off with their teeth ; then, having punctured one end of the shell, we were each presented with a draught of this most delicate beverage for appeasing thirst in a tropical climate. On our return, we passed through a rich grove of orange, lime, tamarind, and other fruit-trees, planted five-and-twenty years ago by the first missionaries, and now in their prime. Here stood the house which they built after their landing, and occupied for some time, while they were sowing in tears the precious seed of the word, apparently on the barren and unimprovable rock alone ; that structure was afterwards burnt, during one of the frequent wars, and no other has been since reared on its site.

All the remainder of the day, Mr. Nott's dwelling was thronged by the natives, who came to see and welcome us with their national salutation—*Ia-ora-na*—every blessing be upon you ! Without hesitation, and in the most affable manner, many came in and seated themselves cross-legged upon the floor, while others stood at the door, or peeped through the window at us. This, it seems, is the custom of the country, and considered no way obtrusive. We asked them to sing one of their hymns, which they did very harmoniously, to a tune familiar to our ears. When they had gratified their curiosity, and not less manifested their good will, they quietly went away, one by one, others in succession supplying their places till evening.

Most of the men wore no other dress than a piece of native cloth wound about the loins, and passed between the legs. Some had a loose mantle of the same thrown over their shoulders; and a few were more closely covered with an upper garment called a *tibuta*, which is a length of similar stuff, with a hole cut in the middle, through which the head appears, while the two ends hang down before and behind as low as the mid-leg, the sides being loose and open. The women were clad much in the same style, with a girdle sufficiently broad to serve for a petticoat, a shawl-like cloth gracefully gathered round the shoulders, and in general a bonnet, made after the English fashion, of platted grass.

Mr. Nott, among other curiosities, shewed us a manuscript copy of the translated Gospel of St. Luke, executed by King Pomare in a very neat, small hand. It was from this copy that the first edition of that Evangelist was printed. Mr. Nott stated that he had been greatly aided by Pomare in making that version, the king being better acquainted with the Tahitian language, and its capabilities, than most of his subjects. This is probably an unparalleled instance of a prince—and that no mean one, for he had the power of life and death, and his will was law in all cases throughout his dominions—devoting time and talents to the slow and painful labour of translating the sacred Scriptures, and copying out the work for the press with his own hand, that he might be the means of bestowing upon his people the greatest earthly boon which God has bestowed upon man. The Gospel of St. Luke was indeed the first volume ever printed in any language of the South Sea Islands, except a small spelling-book, necessary to prepare the way for it by teaching the natives to read their own tongue.

Sept. 27. We all sailed to Papeete in the Tuscan, where our property was landed, and lodged on the premises of Mr. Crook, at that station. This day we had the satisfaction to meet several of the Missionaries, with their partners and children, namely, Mr. and Mrs. Ellis, and their family, from Huahine; Mr. and Mrs. Williams, and their infant, from Raiatea; also Messrs. Bourne and Darling, from Bunaauia. A meeting being specially appointed for the purpose of receiving the deputation, and the persons accompanying us, we delivered our official credentials, and declared, each in a few words, our joy and gratitude on having, by the blessing of God, arrived safely at the scene of their labours, after our long voyage. The brethren then passed a resolution, recording their pleasure in beholding us as the representatives of the Society at home; also expressing their hope that beneficial effects, to the cause of the gospel here, would be the result of our embassy. They passed another resolution of cordial thanks to the directors, for the very seasonable and valuable supplies, &c., which had been sent out to them through us. We soon felt ourselves truly happy and at home among these pious and devoted servants of the Lord, who, possessing a remarkable diversity of gifts and dispositions, appear to us well qualified to promote the cause of the gospel in this new and interesting field.

Mr. and Mrs. Crook have nine children; yet the comfort of their habitation, the order in it in-doors, and the behaviour of every member of their family, reflect the highest credit on their prudence and economy. We have here had a good opportunity of remarking how much the skill and ingenuity of Missionaries are called into exercise, to supply the lack of many European conveniencies and accommodations. But though we had perceived much admirable

foresight in managing affairs during the day, we still wondered where and how we were all to be lodged for the night. Without any bustle, and seemingly with little difficulty on the part of Mrs. Crook, sufficiently commodious births were found for every one of us—thirty-two persons, young and old; and a peaceful night followed a gladsome day.

Sept. 28. We went on board the Tuscan again this morning, for some packages which we wished to be conveyed to Matavai. In setting out, we were delayed some time, while the natives who were to accompany us to the latter place collected their provision of cocoa-nuts and bread-fruit for the Sabbath, as they were not to return hither till Monday. This (*our* Friday) was their Saturday, and it is the universal practice of all the Christian natives of these islands to prepare their Sunday's food on the last day of the week. Not a fire is lighted, neither flesh nor fruit is baked, not a tree is climbed, nor a canoe seen on the water, nor a journey by land performed, on God's holy day; religion—religion alone—is the business and delight of these simple-minded people on the Sabbath.

The men having laid in their stores, we proceeded in Mr. Ellis's boat on our little cruise along the coast. Where we could see the bottom of the water, the ground was covered with the most beautiful corals, of different colours, and singularly diversified forms; sometimes rising so near to the surface that our keel grazed upon their crests; then again we sailed over depths unfathomable to the eye. Towards evening we landed safely at Mr. Nott's, in Matavai Bay.

Sept. 30. On *Friday night* we retired to rest, but waked not till *Sunday morning*, though the interval allowed for sleep had not been longer than usual! This was the consequence of a miscalculation by Captain James Wilson,

and the first Missionaries who settled here. Coming from the east, and keeping up the reckoning with which they set out, they gained a day, instead of dropping one, not bearing in mind that as London comes under the meridian ten hours earlier than Tahiti, which is 150° of longitude to the west, the day, at the latter place, is proportionably later. Some inconvenience has been suffered from this mistake, since the intercourse with Europeans has become more frequent than formerly here; but not so much as to induce the Missionaries to correct it, at the hazard of occasioning worse confusion in the minds of a people to whom it would probably be difficult to make the change intelligible.

This has been to us, at Matavai, a Sabbath of peculiar enjoyment and sanctity. At sunrise, we went to the chapel on the beach, near Mr. Nott's house—a neat structure, having bamboo walls, thatched with palm-leaves, furnished with benches made of bread-fruit-tree planks, and capable of holding about four hundred persons. It is now used only as a school and prayer-meeting house. On our arrival, we found the place filled with natives, of both sexes, and various ages. They were all kneeling, while one of them was offering up prayer in the most fervent and devout manner. Scarcely a head was lifted up when we entered, and stepped as softly as might be to a place near the person who was officiating at the time. When he had finished his address to the Deity, he gave out a hymn, which was sung with much animation by the people. He then read a portion of St. John's Gospel, many of those who were present producing their Testaments, and following his voice with their eyes on the words of the book. Another prayer was then offered up, and the assembly departed, in the most quiet and becoming order, to their

homes, after having continued together about an hour in this spontaneous service, for none but natives were present, except ourselves—two strangers, who coming into their meeting under such circumstances, though we understood not a word that was sung or said, yet were constrained, by evidence which we could not mistake, to confess that of a truth God was in the midst of them ; and so, falling down, we felt that we could, with them, worship Him who is no respecter of persons, but who accepteth those, in every nation, that fear him, and work righteousness.

After breakfast, at nine o'clock, we accompanied Mr. Nott to public service, in the greater chapel over the river. This we found filled with a silent, decorous, and neatly clothed congregation, of nearly six hundred persons ; many of the females wore bonnets of the English shape, and other parts of European dress. Mr. Nott preached from the words, "Sanctify them through thy truth."—John xvii. 17. And what indeed but the truth—the truth of God—could have sanctified such a people as they were, within this generation—yea, less than seven years ago ? The audience were exceedingly attentive, and appeared to join heartily in songs of praise, and silently to engage in prayer with the minister. We dined at Mr. Wilson's, whose house is hard by ; from whence, learning that some native teachers would catechise the children, we returned to the chapel ; and there witnessed a scene at once exhilarating and affecting. About sixty young persons were on their knees when we entered, while a chief of the district was praying with them. During the catechism which followed, the questions and answers were repeated to us in English, when we were gratified to observe that the former were well adapted, and the latter, for the most part, intelligent and satisfactory. At four o'clock there

was public worship again. Mr. Wilson preached from Heb. ii. 3: "How shall we escape, if we neglect so great salvation?" After the morning native service, Mr. Tyerman addressed us from Luke xiii. 7: "Cut it down; why cumbereth it the ground?"—and Mr. Jones, in the evening, from Numb. xxiii. 23: "What hath God wrought!" We closed this first Sabbath among these Christians of the Gentiles with edifying conversation, in company with Mr. Nott and Mr. Wilson, our host. What we have witnessed and recorded now we believe to be a fair exemplification of what occurs every Sabbath here, and at all the Missionary stations in these parts. Oh, that every friend of this cause at home could see the things that we have seen, and hear what we have heard, and feel what we have felt, this day, of the presence and power of God to heal, revive, yea, new-create, the souls which sin hath fatally wounded, and exposed to "the second death!" How would their zeal, their faith, their hope, their love be increased, and their labours, their prayers, and their sacrifices, multiplied in proportion!

While going to Mr. Wilson's, in the morning, we conversed with Mr. Nott, who has resided here from the commencement of the mission, on the subject of infanticide, and learned, with horror, that it had been practised to an extent incredible except on such testimony and evidence as he, and the brethren on other stations, have had the means of accumulating. He assured us, that *three-fourths* of the children were wont to be murdered as soon as they were born, by one or other of the unnatural parents, or by some person employed for that purpose—wretches being found who might be called infant-assassins by trade. He mentioned having met a woman, soon after the abolition of the diabolical practice, to whom he said, "How many

children have you?" "This one, in my arms," was her answer. "And how many did you kill?" She replied, "*Eight!*" Another woman, to whom the same questions were put, confessed that she had destroyed *seventeen!* Nor were these solitary cases. Sin was so effectually doing its own work in these dark places of the earth, that, full as they were of the habitations of cruelty and wickedness, war, profligacy, and murder, were literally exterminating a people unworthy to live; and soon would the "cities have been wasted without inhabitant, the houses without a man, and the land been utterly desolate." But the gospel stepped in, and the plague was stayed. Now the married, among this Christianized population, are exceedingly anxious to have offspring, and those who have them nurse their infants with the tenderest affection.

Oct. 1. We visited Mr. Crook. In the afternoon, as we were walking round the head of the beautiful harbour, we observed a man and woman stitching together the parts of a canoe, which had been previously shapen from planks of the bread-fruit, and fitted together. The thread used for this purpose is called *nape* by the natives; by the English, *cinet*. It is prepared from the fibres of the cocoanut husk, and platted into small cords, remarkable for strength and durability. Holes are bored, two and two, about an inch apart, with two feet distance between each two; these, in the pieces to be fastened together, being opposite each other, and wide enough to allow the cinet to be drawn three or four times through. The couple whom we saw at work proceeded very deliberately; when the cinet was passed through a hole, it was pulled tight by means of a short stick, whereby a strong purchase was obtained; and while this was employed on one side, a stone was used on the other to beat the cord flat, that it

might lie close. A peg was then driven into the hole, to keep it from slackening, till another stitch had been taken; and the work was secured after the last stitch in the same way by a pin, that filled up the hole, and wedged the end fast. In this manner the largest canoes are built, or rather are *manufactured*; the numerous pieces of which they consist being compactly held together by this kind of thread, which lasts as long as the timber itself, however exposed to the changes of weather, action of water, and ordinary wear and tear. The joints are made to correspond as exactly as possible before the parts are sewed together, and they are afterwards caulked with the shorter fibres of the cocoa husk.

Near this industrious pair, some men were fishing. One of these had a spear, with two iron arrow-shaped heads, fixed on the top of a bamboo shaft, upwards of ten feet in length. The other had a similar shaft with a bunch of slender sharp-pointed sticks tied at the upper end, resembling a small carpet-broom. Armed with these simple instruments, they waded knee-deep into the water, watching for their prey, which they struck with admirable dexterity as soon as it came within their reach.

Oct. 3. This day the division of stores and presents sent out by the directors, under our care, to the resident Missionaries was completed, when they all expressed themselves highly gratified with the kindness and liberality which had thus remembered them on their distant stations. Mr. Wilson mentioned the following circumstance in the course of conversation. Five years ago, being at Eimeo, a ship was driven upon the reef which circumscribes its shores. Pomare, with nineteen of his subjects, accompanied by Mr. Wilson, went off to assist the crew in getting the vessel from the rocks, where she was in danger of being

beaten to pieces. No sooner had they set her afloat than a violent gale came on, which drove the ship with them all on board as far as Raiatea, one of the Leeward Islands, where they landed. A great feast was immediately prepared by the hospitable inhabitants for Pomare and his company. Mr. Wilson embraced this opportunity of preaching the gospel where it had never been heard before. This he continued to do for three months, during which he was detained there by contrary winds; and he had good reason to believe that many who heard the joyful sound learned to know it, and to walk in the light of God's countenance. One day, while he was teaching the people, an old man stood up, and exclaimed, "My forefathers worshipped *Oro*, the god of war, and so have I; nor shall any thing that you can say persuade me to forsake this way. And," continued he, addressing the missionary, "what do you want more than you have already? Have you not won over such a chief, and such a chief;—aye, and you have Pomare himself!—what want you more?" "All—all the people of Raiatea; and you yourself, I want!" replied Mr. Wilson. "No, no," cried the old man; "me—you shall never have me! I will do as my fathers have done—I will worship *Oro*; you shall never have me, I assure you." Yet, within six months from that time, this staunch, inflexible, inveterate adherent of the bloody superstition of *Oro* (the Moloch of the Pacific) abandoned his idol, and became a worshipper of the true God.

Some time afterwards, when Mr. Wilson was coasting on a preaching tour round Tahiti, his boat struck upon a reef, his books and his stores were all drenched in water, and his little boy narrowly escaped being drowned. In this dilemma, when he was ready to abandon his object,

and return home, a man came to him, and said, "Do you remember what you told me at Raiatea?" "No," replied he; "who are you, and what was it that I said to you?" Thereupon, with much emotion, the other informed him that his preaching, while he was detained at Raiatea (on the above occasion) had made him so unhappy, under the burthen of his sins, that he could no longer continue his idolatrous practices, but had renounced them, and begun to serve and pray to Jehovah alone. The missionary, at these unexpected good tidings, thanked God, took courage, and proceeded on his way.

We see and hear, wherever we go, evidences of the glorious and blessed moral, religious, social and political revolution, which the gospel has wrought in these islands. Pomare, while yet a heathen, was, like all his barbarian ancestors, exceedingly cruel in wreaking vengeance on his enemies. A king of Tahiti has been known to take the living children of those whom he had slain in battle, make holes through their heads at the juncture of the neck, and passing a cord of cinet through the wounds, drag the little innocents, shrieking and struggling, along the beach, till they expired in agonies; the savage conqueror meanwhile remorselessly rejoicing in his trophies like a fiend incarnate. The princes and chiefs were equally regardless of justice towards their subjects as of mercy towards their foes. A certain man having a fine sow and ten pigs, the sovereign sent him word that he desired to have them. The owner surrendered the pigs, but kept back the sow, at which his majesty was furiously enraged, but forbore to take by force what he had failed to obtain by intimidation. Another person had raised a luxuriant crop of tobacco on his ground; the king heard of it, and ordered the whole to be cut down and cured for his own use.

Resistance would have been vain, or have cost the injured man his life. If he wanted a canoe, he had only to demand and have the best that belonged to any of his people. The very mats on which a man and his family slept have been unceremoniously, and without any offer of compensation, required and given up to gratify the royal rapacity. Some time ago, choosing to send a present of hogs and canoes to one of the Leeward Islands, Pomare got every thing of the kind that lay readily within his grasp; but the objects of his bounty were as little benefited by it as his subjects from whom it was extorted. The messengers whom he dispatched with the gift to Huahine remained so long there, that they devoured ninety-eight large hogs, and consumed a proportionate quantity of fruits and other provisions, to the great distress of the inhabitants. All the inconveniences attending this mode of exaction from his subjects are not yet removed; though more regular forms of paying tribute are gradually introduced. Late circumstances connected with Pomare's commercial speculations, which have involved him in difficulties, have urged him to be more rigorous in taxing his subjects in the old arbitrary way. Yet he keeps nothing for himself more than is necessary for the maintenance of his household; the large remainder of his revenue being swallowed up by those hungry chiefs and soldiers who usually attend him, as counsellors and guards, and on whom he is principally dependent.

At Eimeo a Christian chapel has been built, upon the site of a *marae*, or temple. When this place of worship was opened, and the sacrament was administered alike to converts of both sexes, an aged man, who had been a priest under the reign of idolatry, was indignant that the women should be admitted to eat with the men, and seriously

proposed to the king that all the females who had communicated at the Lord's table should be killed, because the spot on which this offence against heathen prejudice had been committed was holy ground, which women had never been permitted to pollute by treading upon it. Pomare of course rejected the Satanic counsel, and the hoary-headed priest himself afterwards saw and acknowledged his error.

In their pagan state, these islanders, like all uncivilized tribes, were excessively revengeful, and would pursue or watch the object of their enmity from place to place, and from shore to shore, for many years, if an earlier opportunity occurred not to gratify their cruel rage. On such occasions, when they have at length slain their victim, the murderer has been known to pound the body to pulp with large stones, and then, spreading it to the sun till it was dried like leather, he would cut a hole in the middle, through which to thrust his head, and wear it as a tiburta, the arms dangling down in front, and the legs behind, till it was worn out, and fell in pieces from his back. A practice similar to this, it is said, obtained among the ferocious New Zealanders. How different is the character of the South Sea converts now ! No people are more harmless and inoffensive ; none more "kindly affectioned one toward another."

A few weeks before our arrival, some dissatisfaction had arisen in a district of Tahiti, in consequence of the king's partiality in distributing his property among his chiefs. An individual had sent Pomare a large hog, for which he humbly asked a black-lead pencil in return. This being refused, he and some others who had taken offence for similar causes formed a conspiracy to destroy the king, and to effect a revolution in the government. The

plot being discovered, the two ringleaders were apprehended, tried, and condemned. Tahitians seldom deny a crime of which they have been guilty, when charged with it; and these culprits frankly acknowledged theirs. They were sentenced to death, and hanged upon a tree in the presence of multitudes, who witnessed the execution with indescribable horror, as a scene equally new and terrible; justice not having been wont to be administered with such solemnity, of old, when the most summary and cruel punishments were inflicted on offenders without any legal forms. Mr. Crook attended on the spot, and while the bodies were hanging (which they did for an hour) earnestly addressed the spectators, and “reasoned with *them* of righteousness, temperance, and a judgment to come,” allowing brief intervals of awful silence, that their minds might be more affected by ruminating on the subjects thus brought home to their consciences.

In connection with the vengeance formerly wreaked upon criminals, and the monstrous atrocities committed against vanquished enemies, we have been told that there are wild men in the mountains who have haunted the highest accessible eminences for many years, and living in such deplorable degradation, that the barbarism of their countrymen, before they received the gospel, was civilization in comparison with their state. These were principally persons who had offended the king, the chiefs, or the priests, or had been vanquished in battle, and fled to the fastnesses and woods in the interior of the island for refuge. One of these stray beings had been taken alive some short time ago, and brought to a Christian village, where he was treated with the utmost kindness and hospitality by the people, as well as introduced to their religious meetings, but without any apparent happy

influence upon his sullen and untractable disposition. He seized the first convenient opportunity, when unobserved, to steal away from the custody of benevolence, and escape back to his rude freedom and hard fare among the mountains; nor has he since been heard of. Several others are known to be yet living in those forlorn and hideous solitudes.

Oct. 5. Mr. Nott received a letter from the king, at Eimeo, who expresses high satisfaction on hearing of the arrival of the deputation, and those who accompanied them as future settlers. He says that he regards us as friends, shall treat us as such, and furnish us with food and other necessities. He proposes to return from Eimeo as soon as his health will allow him, and particularly requests that, in the meantime, the presents from the society intended for him may not be shown to any one else.

We are glad to hear that Pomare spends his evenings in listening to “the words of eternal life”—portions of the Scriptures which he himself has essentially aided to translate into his own tongue being read to him by the chiefs and other persons in attendance. He has sometimes twenty and more of these sitting around him, taking verse by verse in turn. Of these he has himself taught several to read, and he delights to improve others. He learned to read in the year 1802, and began to write about the same time. He may be said in a great measure to have taught himself both these accomplishments, which were never acquired by a South Sea Islander before. He engaged the missionaries to furnish him with lessons, consisting of syllables, words, sentences, and paragraphs, in gradation, upon slips of paper: these he took with him when travelling from place to place, and copied at his leisure, with unwearying diligence and application; thus reading and

writing at the same time, and giving his instructors very little trouble. He is wont also to engage in extemporary prayer in his own family ; though he occasionally calls upon one or other of his attendants to officiate. Prayer is thus offered twice a day beneath his roof, and he permits no business whatever to prevent the regular discharge of this duty.

It is lamentable, however, that an example in many respects so much to be commended, and so worthy of imitation, should be counteracted in its benign influence by some debasing habits to which the king is unhappily addicted. He is inordinately fond of spirituous liquors, but as he is dependent upon ships touching on his coast for supplies of these, he is frequently, for long intervals, abstemious from necessity. This is remarkable, when it is known that he has ample materials for making spirits in his own land, and is well acquainted with the art of distilling. Not only does the sugar-cane grow luxuriantly here, but also the *tii* plant, from the root of which excellent spirit may be extracted. Before Christianity was embraced, there were multitudes of stills throughout Tahiti and the adjacent islands, and vast quantities of spirits were manufactured. But when the gospel change took place, every still was destroyed, and their use in future entirely prohibited. Thus is this extraordinary man so deeply sensible of the evils of intoxication, that he will not suffer ardent spirits to be prepared even for himself, notwithstanding his infatuated love of strong drink, rather than hazard the consequences to his people, were they again to be exposed to such perilous temptations. When some Russian ships of discovery touched at Tahiti, not long ago, the commander soon discovered Pomare's besetting infirmity, and expressed his astonishment that, having the

means of indulgence within his power, he did not avail himself of them. His astonishment was of another kind when the missionaries explained to him the reason of such extraordinary self-denial.

But whatever Pomare may have been formerly, while he was a heathen; whatever he may be now in the sight of God, professing as he does the Christian faith, without works, in all respects, corresponding thereto;—he has always acted in the most friendly manner towards the missionaries, and the cause in which they have been labouring among his subjects; never failing, when opportunity offered, to employ his influence for the promulgation of the gospel. In the year 1820, he visited Raivavai, or High Island, lying about four hundred miles southward of Tahiti, where, notwithstanding its distance, his authority was acknowledged. On his arrival, he found two parties at war with each other, and devastating the country by their feuds. Pomare interposed, brought the hostile leaders together, and reconciled them. When he was about to return home, he left this charge:—"Watch and see;—the man who stirs up war again, let him be put to death." The inhabitants, at his persuasion, had cast away their idols; and two Tahitian converts were stationed among them, at his departure, to instruct the willing savages in reading, writing, and other useful arts. The king's visit on this occasion appears, from accounts received a few months ago, to have been followed by the most auspicious effects. The peace had not been broken; a large chapel had been erected, which was crowded on the Sabbath with eager audiences. The ship Captain, who brought this intelligence, said, that on the Sunday when he was there, he counted eight hundred and forty-eight persons at public worship—seven hundred within, and the rest standing

without, hearing the Scriptures read, and prayers offered, by teachers, who had themselves, not long before, been dark idolaters. The whole population of Raivavai is little more than sixteen hundred souls. They had turned the stocks, which they formerly revered as gods, into stools to sit upon in the temple which they had dedicated to the true God. They are now earnestly desiring European missionaries to be placed over them, and Para, the chief of the island, sent hither a message by the aforementioned Captain to that effect.

As we were returning from a visit to Matavai, this evening, (Oct. 5,) we were invited by some natives to partake of such hospitality as they could afford, which gave us an opportunity of witnessing, and enjoying too, a meal in the genuine Tahitian style. In a court, surrounding a good habitation, we were placed on a bench under a purau-tree. As it soon grew dark, two rude lamps—each a stone about four inches square, in the middle of which was a hole, the shape and size of a tea-cup, filled with cocoa-nut oil, having an upright cotton wick blazing above it—were placed on the ground, and gave sufficient light during the entertainment. The table-cloth—purau-leaves, spread in a circle—was laid on the ground. On this was placed a hot bread-fruit, smoking from the oven, a piece of a baked fish, and a cocoa-nut shell of salt water, into which the morsels of the fish were to be dipt before they were put into the mouth. Cocoa-nut and spring water constituted the beverage. We relished the repast, and were delighted with our host. He was an old man, and had known Captain Cook, and called himself his friend. We were much amused with his conversation, which a little broken English, mixed with the native dialect, sometimes rendered ludicrously intelligible. He described Captain Cook as a tall, stout man; and said, that at the

first visit of the latter to the island, he himself had one child, at the second, three, and at the third, five. The English, he observed, had tables, chairs, and dishes, at their meals; but the Tahitians took their food in the primitive manner which we saw. We bade him farewell with hearty expressions of thanks, which were returned to us with not less hearty good wishes by our host and his family. As we went home through the darkness, our guide was very careful to warn us against obstructions in the way, especially when we climbed "One-tree Hill," which is very steep and rough. At a particular point he stopped, and directed our attention to the bay below, which extends at the foot of the mountains, observing, that *there* Pomāre, father of the present king, had fallen down in his canoe, and died instantly.

Several of the cocoa-nut trees, which we passed in our walk, having patches of leaves tied about the stems, at the height of six or seven feet, we enquired the reason, and were told that such trees were *tabu*—set apart as private property, and that all persons, except the owners, were thus prohibited from climbing or gathering fruit from them. A tree so *tabued* is seldom violated; when it is, the delinquent, if found out, is punished with banishment to a desolate island, as unworthy of honest society.

Two natives came into Mr. Nott's house, and sat till late at night, apparently listening to our conversation with the most reverential respect. At length they rose up from the floor, and one of them said to Mr. Nott, "I don't understand a word that you all have been thinking and talking about; but I'll tell you what I have been thinking:—there are many parts of this island, especially Taiarabu, that have no teachers;—why don't you send teachers to them?" So saying, he and his companion departed.

CHAPTER IV.

Islands which have received Christianity—Language of the Natives of the Society Islands—Destruction of Idols—Domestic Manufactures—Presents from the King—Hiro, the God of Thieves—War-spear—Missionaries prepare a Code of Laws—Tattooing abandoned—Visit to Eimeo—Strolling Players—Public Service—Introduction to Pomare—Interview with Christian Church and Congregation—Social Meetings for Religious Improvement.

Oct. 7. We have spent a second blessed Sabbath-day here.—The following islands are known to have cast away their idols, and declared themselves worshippers of the living God:—Tahiti, Eimeo, Huahine, Raiatea, Taha, Borabora, Maupiti, which may be seen from Borabora, thirty miles off; also Tetaroa, twenty-eight miles northwest of Tahiti; Maiaoiti, Tubuai, three hundred miles south of Tahiti; Raivavai, upwards of sixty miles east by south of Tubuai; and Rurutu, upwards of three hundred miles south of Maiaoiti. It is believed, that several of the islands in the Dangerous Archipelago have likewise abandoned paganism, and are waiting for the gospel. Though some of the avowedly Christian islands have no European missionaries resident upon them, native teachers, by the blessing of God, conduct the Sabbath and week-day devotions, reading the scriptures, singing, and praying, “in the great congregation;” as well as privately, and from house to house, expounding the truths of Christianity

according to their knowledge; exhorting those who say that they are believers, to adorn the doctrine of God our Saviour by a suitable walk and conversation.

Oct. 8. We are daily learning for ourselves, from the lips of the natives, words and phrases of the language. By these means we have already a considerable vocabulary written down; which we often rehearse before our teachers of this class, who, sometimes seated in a circle about us, for hours together, exercise all their ingenuity and patience too, in giving us instructions, especially in the pronunciation, which is most difficult to catch, and delicate to use, there being a nicety and refinement in this, which our British friends would hardly believe could exist in a language of uncivilized men. Sometimes, in our walks, as they run along side of us, they pick up a stone, a stick, a leaf, a flower, a fruit; and name it to us in Tahitian, giving it also in *parau Bretane* (English) if they happen to know that: and all this they do with unaffected good nature, never being tired of repeating the word, till we have caught the correct accent and sound, or come as near as we can.

Oct. 9. We make a point of putting down, from day to day, such information respecting the past and present state of these islands as we receive. The mighty moral change commenced from the king himself. Pomare, like his progenitors and his subjects, was a gross idolater; and so he remained for many years after the arrival of the missionaries, though he was always their steady friend and patron. At length he began to suspect the power of his national divinities, and by a bold experiment, in which he felt that he hazarded both his kingdom and his life, he resolved to put them to the test. It had always been customary for the people when they caught a turtle to present it to the

Sovereign. This royal perquisite was immediately taken to the marae, and there baked; which being done, part of it was offered to the idol, to render him propitious, and the remainder was brought to the king and his family, who were then, but not before, allowed to eat of it. It was pretended by the priests, and of course believed by the multitude, that if this ceremony were not performed, some supernatural punishment would be inflicted on the offenders. On a certain time, a turtle being brought to Pomare, he commanded it to be dressed at his own house, and forbade any portion of it to be presented at the temple. He then sat down with his household, but no one except himself had the hardihood to taste. The superstitious chiefs and people naturally expected to see vengeance poured upon the sacrilegious prince, nor was he himself without secret misgivings that spoiled the keen relish with which he would otherwise have rioted on the delicious food. But nothing disastrous following, he was convinced of the folly of idolatry and the impotence of his gods; he therefore determined to cashier them, and embrace the religion of the missionaries.

Hereupon he convened his chiefs, told them what he had done, and exhorted them to follow his example, at the same time assuring them that he should employ no coercion, but leave every one free to do as he pleased. For himself and his house, however, he declared, like Joshua of old, that they would serve the Lord. By an extraordinary correspondence of feeling, the principal men and a great proportion of the common people, in comparatively a short time, came to the same resolution. The majority of the idols were, in the sequel, committed to the flames, or delivered to the missionaries as spoils of the gospel, and Jehovah was publicly confessed to be the only God of the Tahitians. After repeated enquiries we are fully satisfied that no

compulsion was used to carry this wonderful measure; and human compulsion, if attempted, would probably never have carried it against priests, and chiefs, and people, all inveterately attached to the superstitions of their fathers. What but the great power of God alone could have done this?

On our walk to-day, we called at several houses of the natives, by all of whom we were cordially welcomed. In one we saw two women making cloth of the inner bark of certain trees. A strip of this, being carefully cleaned from the outer rind, is placed upon a piece of wood, called *tutu*, about four inches square, with two deep grooves on one side, and smooth on the other. This is beaten by women sitting on the ground, with an instrument of the wood called *Ie*. This is about eighteen inches long, and two inches square, one end being rounded for a handle. The four sides of this instrument are cut longitudinally into grooves, graduating in fineness; the coarser being applied first, and the finer successively till the cloth is finished. This bark being glutinous, the pieces are united without difficulty, either sidewise, or end to end, by strokes of the *Ie*; these strokes also, reducing the thickness of the materials, both widen and lengthen the cloth, till the whole is completed, in measure and substance, as may be required. When thus prepared the web is first bleached, and afterwards stained the colour intended. This is altogether women's work.

In another house, we witnessed the manner of making that sort of matting called *pini*, which is of a coarse texture, woven of rushes by the fingers. The ends of the rushes where the joints occur, are cut off with a musshell, as expertly as they might be with a pair of scissors. When the makers offer these mats for sale, they expect an

equal length of white calico in exchange. They are used for flooring and bedding; the latter by the natives, the former by the missionaries.—We found others of the industrious people employed in manufacturing the mats, which they call *paua*, of cocoa-nut leaves, cut into necessary lengths and breadths, which are admirably platted together, and form very strong protections to keep out the rain, when laid, as they generally are, at the doors of the dwellings.

The process of obtaining cocoa-nut oil next caught our attention. The kernel is first scraped into thin flakes, being ingeniously scooped out of the shell by means of a semi-circular piece of flat iron, sharpened and fixed upon the angular point of a sloping stool, on which the person sits, and turns the nut, open at one end, over this edge till the contents are cleared out. The sliced kernels are then put into a trough, or an old canoe, where in a few days the oil drains from them, is carefully collected, put into bamboos, and corked up for use. This oil is called *mori*, and has entirely superseded the candle-nut for lighting. To the missionaries, however, the natives are indebted for this valuable preparation.

An opportunity was afforded us of observing the Tahitian method of baking. A broad, shallow excavation, shaped like a tea-saucer, six inches in depth, and wide in proportion, was made in the ground by means of a pointed stick. A fire was then kindled in it with dry wood, over which a number of stones, the size of a man's fist, were piled, and left till they were highly heated. The wood ashes being then carefully separated, the glowing stones were spread over the bottom of this oven. A pig's head and feet were placed on one side, upon the stones, and on the other two pieces of bread-fruit, from which the rind had been scraped.

The whole was then covered with purau-leaves to a good depth, upon which was heaped the earth that had been scooped out of the hole, to keep in the heat and steam. In less than an hour and a half, the flesh and fruit were ready; and the earth and leaves being carefully removed, the food was brought out perfectly clean and well cooked. The whole was cleverly managed by a little boy ten years of age. Large hogs are sometimes roasted whole in these earth-ovens, having some of the hot stones put into the inside. Being thus prepared the gravy is retained, and the meat is excellent.

Oct. 10. The old man, who calls himself Mr. Mane, and Captain Cook's friend, whose new house we expect to occupy, has engaged, at Mr. Nott's request, to make the necessary division of it into rooms, for our accommodation. He is very civil, and will not employ any one to help him in the work, being determined to do every thing himself. The people of Tahiti are not of various trades and occupations, every man, even the chiefs, with few exceptions, being able to build his house, construct his canoe, manufacture his fishing tackle, &c., and when we consider with how few and simple tools he contrives to do all this, his skill and dexterity are admirable.

One of our taios (or friends), has presented us with a hog, some cocoa-nuts, maias and mountain plantains. When a present is thus made, it is usually placed on the outside of the house, and the chief, whose servants have brought it, himself enters and invites his friend to come out and look at it. The latter of course complies, and orders his attendants to bring the articles within doors. No expressions of thanks are used on these occasions, and we cannot find out that the language contains any terms for such acknowledgements. We have learnt, however, that

those who are favoured with such gifts from great men, are expected to make returns of something more valuable to the mercenary donors.

Oct. 12. A considerable number of chiefs waited upon us, with a great train of attendants, bringing various presents, consisting of hogs and fruits. When we went out to receive them, the whole party were sitting on their heels in silence, with their faces towards the house, at the distance of twenty yards from the present—the pigs being tied up, and the fruits spread upon the ground. At our appearance they all rose, and the chiefs informed us of the object of their visit. According to the custom, in such cases, we went and looked at the gifts, but our feelings compelled us to go beyond the usual courtesy, and express our sense of their kindness thus manifested to strangers. A present from the king to us, having been announced, we went to the house of Manaonao, (Pomare's vicegerent at Tahiti, during his absence,) at Papeete, where his majesty has a house, it being necessary that his bounty should be administered on his own premises. We were then informed by the old chief (who is old and grievously afflicted with a species of elephantiasis,) that the presents were made to us in the name, not only of the king, but of the chiefs, the people, and the missionaries, to the deputies of the London Society, and those who had accompanied us hither. There were five hogs, a great bundle of native cloth, as much as three men could lift, and a large quantity of cocoa-nuts, bananas, and mountain plantains. We were requested to look at these things, which we did, and, as in the former case, expressed as well as we could, our pleasure on receiving such tokens of friendship from the king and the several classes of his subjects, which had been named to us.

Having frequent occasion to recur to the former state of society in these islands, we have just heard, that among other idols there was a god of thieves, held by his worshippers in the highest honour. He was called Hiro, and among his votaries were many of the cleverest men, not from the lower ranks only, but even some of the principal chiefs. The arts and contrivances which these resorted to, in order to obtain the property of their neighbours and strangers, proved that this strange representative of Satan was served with more than ordinary devotion. His rites were celebrated in darkness, at the change of the moon. While the husband prowled forth to rob, the wife went to the marae to pray for his success; yet, if success were not always found, it would be with an ill grace if they should charge Hiro with bad faith towards his followers, for faithful as *they* were in *making* vows, they were knavish enough in *performing* them; thus, if a hog had been stolen, an inch or two of the end of the tail was deemed a sufficient thank-offering to him. With this in his hand, the thief went to the marae, and laying it down on the ground, he would say cantingly, “Here, good Hiro, is a piece of the pig that I stole last night for you,—but don’t you tell.” Then he would slink away, persuading himself that, if he had wronged his neighbour, he had not wronged his god, though, to do his ingenuity justice, he had tied such a triple knot of villainy, that it would be a nice point for a casuist to determine, whether he had cheated his neighbour, his god, or himself, the most.

An idea of the savage barbarity with which wars were accustomed to be carried on among these tribes, may be formed from the horrible weapons with which they mangled and slew one another. Among these, there was what might be called a *trident*; an instrument, consisting of a long

shaft, to the head of which were attached three spines from the tail of the ray-fish. These are strong, sharp bones, deeply barbed; and they were so artfully fastened, that, when struck into the body of an enemy, they were instantly detached from the handle, and remained rankling in the wound, from which the barbs prevented their being withdrawn. To be pierced by one of these, was almost certain death, and death accompanied by the most excruciating torture.

But when the gospel changed their hearts, it softened their manners, and enlightened their understandings. Finding their religion to be false, they suspected that every thing else by which they had been ruled must be wrong—their customs, their manners, their legislation. Hence, at their *paraprouras*, or conversations for improvement, instituted by the missionaries, they would frequently solicit information, not on moral and religious subjects only, but also on government and jurisprudence. The missionaries, however, always referred them to the king and the chiefs, when questions of policy were put to them, saying, that they came not thither to meddle with the laws and civil institutions, but to teach them the true religion, which would itself prepare them to receive and practise what was true, and right, and good, in every other respect. At length the king himself requested their assistance in forming a new code of laws, founded on scriptural authority and principles. Even this they declined as long as they could with propriety, but being often importuned, they consented to prepare a code of legislation, suited to the changed circumstances of the people. This, though necessarily imperfect, in the first instance, but capable of being improved from time to time, as observation or experience might warrant, did great credit to those who framed it, to the king

who adopted it, and to the people who submitted to a system of polity and jurisprudence so essentially different from that under which they had lived. The practice of tatooing their persons was one in which all classes delighted, but which they willingly abandoned, as associated with idolatry and licentiousness, when they received a purer religion. It was made a crime under the new laws, and when committed (which is very rare indeed) punished with very great severity. Such sacrifices of passion, pride, superstition, vanity, self-indulgence, ferocity, with all the malignant and inveterate evils in which they had been nurtured, have seldom been made by *whole nations at once*, as, on the adoption of Christianity, were resolutely, spontaneously, and almost universally made by the people of these small islands, each of which was in fact a country by itself, and the few hundreds or thousands of its inhabitants a distinct nation.

We left Papaeete about noon, this day, (Oct. 10.) and sailed, with a pleasant breeze, in Mr. Bicknell's boat, for Eimeo, which lies twenty-five miles from this harbour; presenting, as we approached it, a landscape on the sea, whence it rises, and on which it seems to repose under the blue firmament, having an undulated outline, that swells, from the coral-reefed shore, to the elevation of three or four thousand feet at its sharp pointed summits. In one of the highest of these peaks there is a hole, open to the sky beyond, which may be seen through it. Tradition says, that the god Pae being angry with this island, shot an arrow at it from Tahiti, which passed through the heart of the rock, leaving this orifice behind, as a memorial of his prowess. On the south side of the same eminence is a vast amphitheatre, which in the last war, commenced by the idolatrous party against the king and his Christian adherents,

was selected by Pomare as a place of refuge, in the issue of his being defeated and driven from his own island by the rebels. In this natural strong hold, almost impregnable to barbarian assailants, he hoped to be able to conceal himself and his friends, including the missionaries, till eventual safety could be secured. The battle, however, was in favour of the righteous cause; idolatry itself was overthrown by the decision of that day, and those whom his arms had not destroyed in the conflict, his clemency afterwards subdued and endeared to his sway.

As we drew near the island, Mr. Nott added to the pleasure which we felt in contemplating the majestic scenery before our eyes, by relating various circumstances of the age gone by, and the new one that is begun. During the former period, there was a description of persons, called *Papaia-omu*, (*Areois*) a kind of strolling players, who went about the country, from one chief's district to another, reciting stories and singing songs for the entertainment of the people. The stories were called *Aamu*, and were dramatic in form, so that several speakers might take their distinct parts, and not merely recite but act them. These compositions, we are told, frequently did credit to the talents of the authors, while the accuracy and liveliness with which they were repeated shewed considerable powers of memory as well as of imitation in the performances. But they were connected with unutterable abominations, and therefore have been entirely discontinued since purer manners have followed in the train of Christian principles. The licentious dancers, the barbarous cock-fightings (for these were favourite games formerly), with other detestable and cruel sports, have been likewise abandoned; the natives confining themselves to the innocent and healthful exercises necessary in fishing, sailing, climbing trees, &c., in pursuing their daily



Drawn by John Deems from a sketch by D. M. Vermeil.

PALM-TREE, ISLAND OF MAINE

manual occupations ; many of which are new to them, since civilization has multiplied the number of their wants, and increased their means of supplying them. We have not detected any instance of wanton barbarity inflicted on animals, either by children or adults ; whatever be the state of their hearts, they have received the gospel as a dispensation of mercy, and externally at least it appears in this character to influence all their conduct.

When we got into shoal-water, the bottom of the sea was covered with forests of the most beautiful corals, exquisite in colouring, and endlessly diversified in ramification ; while fishes of hues yet more brilliant, and shapes as peculiar, were playing among their intricate mazes.

About eight o'clock in the evening we reached Pape-toi, on the north-west of the island, where the missionaries reside. Messrs Henry and Platt were waiting with a great concourse of the people, to welcome us. We had scarcely got under cover of Mr. Platt's hospitable roof, when five of the deacons of the church came to *aroha* us, that is, to express their joy at our arrival in Eimeo. Most heartily we returned their congratulations, by declaring our wonder and delight at beholding what great things the Lord had done for them. One of these, who was spokesman for his brethren, said, (among other strong observations)—“ We are brands blucked out of the burning. Satan was destroying, and casting us one after another into the flames of hell ; but Jehovah came, and snatched us out of his hands, and threw water upon the fire that was consuming us—so we were saved !” After inviting us to meet the whole congregation on Monday, to have a friendly talk together, they departed.

Oct. 14. (Lord's day). The public services, in the native languages, were most numerously attended, both in the fore

and afternoon. Prayer meetings were held as usual in the intervals. Oh, how good and how pleasant did we find it, in their Christian sanctuaries, to witness the stillness, the order, the devotion of these poor islanders, lately wild savages, ignorant alike of God and of themselves, and wallowing in all manner of abominations—their religion, such as it was, teaching them nothing but evil!

We visited one of the deacons, who, on account of lameness, was unable to wait upon us yesterday with his brethren. The benevolent and intelligent expression of his countenance exceedingly struck us, and interested us to know something of his personal history. He is a chief and also a judge of the island, who, both in his official and private character, is venerated by his people, and regarded by the Missionaries. The latter bear testimony, that by his uniform Christian demeanour he has hitherto adorned that gospel, which he was the first in Eimeo publicly to confess by throwing his idols into the flames. This he did in the presence of his countrymen, who stood shuddering at his hardihood, and expecting that the evil spirits, to whom the senseless stocks were dedicated, would strike him dead on the spot for the profanation. He remained unharmed, however, and it was not long before other chiefs followed his example, and the people joining in with them, the temples, the altars, the images of Satan were universally overthrown. We have remarked, both here and in Tahiti, that in various instances, the churches of the true God have been erected on the very sites of the demolished maraes; so that where their murdered brethren were wont to be offered up to devils, the regenerated natives now present themselves, body and soul, as living sacrifices to Him, who spared not his own Son for them, and who with Him is now freely giving them all things.

A new chapel being much needed at this station, many of the materials are already prepared. The stone work for the windows has been wrought with peculiar neatness, and would do credit to European masons. A chief, who resides in another part of the island, but comes every Saturday night, with his family, to spend the Sabbath here, is building a substantial habitation near the intended place of worship. This is to be plastered both within and without, and when complete will be a really handsome and comfortable mansion, such as had never been known among his pagan ancestors, nor might have been attempted for ages to come, had he and his posterity remained pagans. We were surprised and pleased, to-day, to see so large a proportion of the congregation, clothed after the English fashion, and with English manufactures, which they have already learned gracefully and modestly to adapt to their persons, as well as accommodate to the climate.

We are informed that Pomare has appointed to-morrow for our introduction to him. The missionaries deeply deplore his present threatening illness ; always speaking of him in the most grateful terms, as the decided and steady friend of them and their work, notwithstanding his insane propensity, at times, to drink ardent spirits to excess. Oh, what a lesson is here afforded, of the infatuating, enslaving, destroying ascendancy of sin over human weakness, in the form of but one gross habit inevitably fixed ! He employs, indeed, all his influence and *authority* to prevent others from committing the same folly ; often laments his own infirmity with vain remorse and impotent resolution to shun the snare in future, but when the temptation again presents itself, again he falls. The sad spectacle of their monarch, thus led captive by an enemy the most insidious, we have reason to believe, has made both young

and old, among his subjects, more watchful against sensual indulgences, and more constant in prayer to be delivered from evil.

Oct. 15. Being summoned to wait upon Pomare, we set out, accompanied by Messrs Nott, Henry, and Platt. The king was confined by indisposition at a house, not far from hence, on the north-west side of Taloo harbour. Before we reached his Majesty's residence, we passed the Queen's, a long low building, with several small square windows in front, and enclosed by a high fence of purau sticks. On the way we had to cross several small streams, over which we were carried on men's shoulders. The natives are very powerful and expert for such service, which, in traversing these islands, is often needed. As we approached the palace, if we may call it so, the royal guards formed a long line on one side of the road, with their fire-locks shouldered; some of these were dressed in English costume, and others in native cloth, without any regard to uniformity. This train of soldiers reached to the bamboo fence surrounding the dwelling; when, by aid of stepping-stones on each side, we had surmounted this stockade, we were desired by an officer, in a scarlet coat, to halt. Immediately he gave a signal, and a volley of musketry was fired; this, we understand, is the highest token of respect which the king ever confers upon his visitors.

After waiting a few moments in this court, we were admitted into the house and introduced by Mr. Nott to Pomare. The king, after the first recognition of his visitors, pointed to some low stools, on his right hand, signifying that we should sit down upon them. He himself was seated on the ground immediately before the door, a large mat being spread over the long dry grass that covered the floor, and a calico sheet laid upon that part of the mat

which the king occupied. Several pillows, were placed behind him against one of the pillars that supported the roof, and on these he leaned during the audience. He was handsomely arrayed in his best robes. He wore, on the upper part of his body, a white calico shirt, over which was thrown a beautiful *tibuta*, of native cloth, brilliantly coloured and ornamented; the ground being yellow, and various figures stained upon it, with great taste, in the Tahitian style. His lower limbs, as he reclined, were enveloped with the white sheeting on which he was placed, gathered loosely about him. On a stool, at his left hand, sat the queen Taaroa Vahine; a young woman, about twenty-five years of age, with her son, a fine boy, not yet a year and a half old; and her sister, Taaroamaiturai, at her side. The queen is a short good-looking person, and, comparatively, of a fair complexion. She and her sister were well-dressed in the English fashion, with gowns, bonnets, and, what is very rare, shoes and stockings. The little prince had nothing on but a thin muslin vest, that reached below his knees. He is not yet weaned; the queen, his mother, suckles him, and she performed that maternal duty several times in our presence. The boy's name is Teariitaria. Near this group sat the princess Aimata, a healthy girl about ten years of age, by Pomare's former spouse. Her skin is of a darker tincture than her half-brother's. She was neatly clad in a blue-flowered frock, and wore a straw bonnet. Next to her were seated three ladies of honour, dressed in English cottons:—two of these were very corpulent. To the queen, her son, the princess, her sister, and these three female attendants, we were formally introduced, and had the honour to shake hands with each. On one side of the door, nearly in front of the king, sat Tati, his prime minister, and further off—ranged through the

interior of the spacious apartment, stood a great number of chiefs and servants of the household. Many other persons, on the outside, were permitted to look in upon the scene, through the interstices of the enclosure or walls, which were nothing more than purau staves fixed in the ground, in the usual manner. In a corner of the building stood the king's bed, screened by a curtain of native cloth, which formed a small recess, with space sufficient for a bedstead. The house was about sixty feet long by forty wide, without division of rooms; and, besides the bed already mentioned, contained no furniture, except a few Areoi stools, several mats, and some small articles of domestic convenience.

When we were duly seated, we first enquired after his majesty's health; to which he replied, that it was the same as it had been for some time, and he was still suffering pain. We then announced the purpose of our visit to his dominions, and delivered to him the most respectful remembrance and regards of the Society which we represented; assuring him of the gratitude and esteem, in which his protection and encouragement of the missionaries were held by the directors and officers. We then produced the letters which we had brought for him, from the society, and stated that the presents, according to his own desire, had been left at Tahiti. He returned a very gracious answer, expressing his pleasure at beholding us on his islands, as a deputation from the Society in England. We next thanked the king for his kindness towards our brethren, who were stationed here as preachers of the gospel, and cordially congratulated him on the glorious and peaceful triumphs of that blessed gospel over the ancient cruel and abominable idolatries that prevailed before missionaries visited these shores;—triumphs, in which, we were confident, he himself must heartily rejoice, since,

under God, he had been eminently instrumental in promoting them.

Pomare now enquired concerning the operations of the Society in other regions of the earth, and seemed highly gratified with the glad tidings which we were enabled to bring him, respecting the progress of the gospel in Africa, the East and West Indies, and elsewhere. We took this opportunity of recognizing the establishment of missionary associations, within his own dominions, and returned thanks, on behalf of the parent Society, for the munificent contributions of cocoa-nut oil, and other articles of native produce, which had been sent by himself and his subjects, and received by our treasurer. We further informed him, that we had brought another missionary and his wife, to be stationed among his people; also two artizans, the one a carpenter, the other well skilled in the manufacture of cotton cloth. These we recommended to his special protection; as it was the desire of the Directors of the Missionary Society to benefit him and his subjects, by teaching them (next to the lessons of eternal truth) useful arts and occupations, whereby, even in the comforts of this life, they might be raised far above their former state. In this he appeared cheerfully to concur.

The discourse then turned on European politics. He asked concerning the state of France since the restoration of the old family and government; and mentioned Buonaparte as being in safe custody. We told him that we had left France, England and all Europe at peace; that the King of the British Islands, George the Fourth, was in good health, and the country in a state of increasing prosperity in its commercial concerns;—we laid particular stress on the benefits which England derived from the influence and example of his (Pomare's) late friend, George the

Third, in encouraging agricultural improvements, general industry, and education by means of schools, in which not only ordinary but Christian instruction was given to the children of the poor; we added, that our present enlightened Sovereign and many of the nobility, as well as the ministers of the Gospel, and a vast number of the professors of religion among us, were promoting the knowledge of the sacred Scriptures, in every quarter of the earth, to which access could be obtained, by sending to all people, in their own language, translations of the words of eternal life. We had not sat long, when he ordered wine to be brought, with glasses, which were placed on a low stool before us. We each, after the manner of our own country, drank to his Majesty's better health, with good wishes for the welfare of the queen, his son and daughter. Pomare himself took a small quantity of wine, mixed with water, in a large tumbler. Fearing that our presence and conversation might prove fatiguing to him, as he was evidently very much indisposed, we rose to depart, but he requested us to stay a little longer, and then we were conducted to the courtyard to view the presents which he had provided for us. These consisted of fourteen fine hogs, and five large heaps of bananas, mountain plantains, taro, bread-fruit, coconuts, &c., placed on frames, like hand-barrows, each as heavily loaded as two men could carry. We returned to acknowledge the royal bounty, manifested by these gifts, as well as those we had received in Tahiti, on Friday last, after which we took our leave, highly gratified with the circumstances of this audience.

Pomare, so far as we could judge, for we only saw him seated, has more of personal dignity than could be expected from one who had been so lately a rude and fierce barbarian. In stature, we are told, he reaches six feet two

inches, with limbs and frame athletic in proportion. His countenance is far superior in comeliness, as well as in expression, to the engraved portrait which has been published in England, though that presents a general likeness. The visage is long, the features bold, the lips thick, and the nose broad-set, according to the prevailing traits of the Tahitians; but his complexion is swarthier than ordinary among his countrymen. He wears his beard rather long on the upper lip, reserving also a small tuft between the lower lip and the chin. His hair is worn short round the front and sides of the head, with one long lock behind, which was rolled up and fastened at the crown. His hands are considerably tatooed, particularly round the joints of the fingers. His manner appeared courteous and affable, though grave, and he was occasionally languid from ill health; but, as we are informed, he is never loquacious. Every one speaks of him as a man of talents, judgment and foresight; as well as possessed of far more general knowledge than could be expected, considering the few and imperfect means he has enjoyed of gaining instruction. His subjects look up to him as an oracle, and behave, in his presence, with profound veneration. When we remember how lately he was sole and despotic Arbiter of life and property throughout these islands, much credit is due to him for having exercised his authority with comparative mildness and equity; those instances of rapacity and oppression, which occasionally occur, being in fact exceptions from the acknowledged forbearance and lenity of his usual government.

In the after part of the day, we proceeded to the place of worship, to meet the church and congregation of believers here, according to appointment. These were all

assembled to meet us in their best apparel; and with looks of the most animated satisfaction, they welcomed us as we entered, and made our countenances to reflect corresponding delight, even as face answereth to face in water. Mr. Tyerman opened the meeting with prayer. We were then conducted to that part of the chapel where the deacons and church-members, a hundred and three in number, were seated. To these we gave the right hand of fellowship, in the name of the Missionary Society, and all those Christian friends in England whom we represented on this occasion. We afterwards addressed the audience, and congratulated them on what God had done for them, since it had pleased Him to open the eyes, the ears, and the understandings of the population of these beautiful and sequestered isles, (long under the dominion of the prince of darkness) to see and hear and know the things that belonged to their peace. After expatiating at some length on the propagation of the gospel, in other parts of the world, by Missionary, Bible, Tract, and School Societies,—the word preached and taught being every where accompanied by signs following,—a hymn was sung, and Mr. Bennet closed the meeting with prayer. Mr. Nott was our interpreter. We then shook hands with all the baptized and candidates for baptism. Never had we witnessed more Christian affection and unity of spirit. The fruits of the gospel are the same every where,—love, joy, and peace, social as well as personal.

When we retired from this service to a neighbouring house, to partake of some refreshments, the kindness of the congregation was shewn to us, by the usual tokens,—a present of two hogs, a quantity of such fruits as were in season, and some roots of taro of prodigious

bulk. In the evening there was a meeting of a considerable number of females, among whom were the queen and her sister, at Mr. Henry's house, for the purpose of praying, reading, and conversing on religious topics. Similar means of grace are enjoyed weekly, and conduce much to the mental and spiritual improvement of those, who, under the despotism of idolatry, were the most degraded of slaves.

CHAPTER V.

Project of a Cotton Mill—Shells, &c.—Magnificent Natural Panorama—Night-scene—Banns of Marriage—Palma Christi and other Plants—Native Martyrs—Great Marae—Arabu, Chief of Eimeo—Cowries, &c.—Roman Catholic Missionary—Trials of the first Preachers of the Gospel here—Roguery of the Islanders formerly—Their present Character contrasted—Idolatrous Priests—Second Interview with Pomare—Tattooing—Mosquitoes—Return to Tahiti—Housekeeping—Native Manners—Barter Trade.

Oct. 16. THIS morning, accompanied by the Missionaries, we went up the valley, to examine a situation which had been pointed out, as eligible for a mill of any kind, but especially for cotton works, such as were proposed to be constructed by Mr. Armitage. The supply of water by a plentiful stream, the pleasantness, healthfulness, and fertility of the situation, with its proximity to the residences of the Missionaries, seemed to render this spot, in every way, suited for such an establishment. The vast amphitheatrical bosom of the mountains might graze thousands of cattle; and it was with pleasure that we saw several cows and a bull eating the luxuriant herbage on their slopes. This small herd belongs to Mr. Henry, and supplies him abundantly with milk and butter. Pomare has signified his approbation of this plan of a cotton-factory, “*if the man can carry it into effect.*” These words repeated several times, intimate not only some doubt on the part of the king of

success, but some prejudice against the undertaking, from the failure of Mr. Gyles's previous experiment.

In the afternoon we ascended the fine harbour, and river-mouth, in two canoes. On the coral rocks and the beach, as we proceeded, we collected the following shells:—the *areho*, a small brown turbate, a quarter of an inch long, found adhering to a leaf in the water;—a small muscle, of delicate taste, called by the natives *pice*;—*tona*, a large cockle;—the *ehi*, another bivalve of the same species, but larger even than the former;—also the *pui*, a brown worm, marked with black rings, an inch apart;—some of these worms were from one, to one and a half, and two feet in length; they lay at the bottom of the shoals, and when taken out seemed to be nothing more than long slender bladders of water. The *piao*, or brown butterfly, was flying in great numbers around. We met a man who had caught a singular and splendid fish. It resembled a flounder in shape, being twelve inches by six in length and breadth. The prevailing colour was a silvery grey, the tail and side fins of the richest gold, the delicate shades of which were radiated beyond the junctures of these with the body. The natives call this fish *paraha*, and consider it excellent food. We observed, likewise, a small species of sprat, called *ona*, the body of which is brown, the fins black. The *maau toria*, a small bird, like a plover, was frequently seen sitting on the rocks.

This is one of the finest harbours in the world for depth, safety, and convenience of obtaining fresh water and wood. It is nearly three miles in length by half a mile in width. The deep water continues at the sides to the very shore, so that a ship may approach close, and be moored fast to a tree with perfect security. The entrance is through the opening of a reef, which runs across the mouth, and protects it

from heavy seas. When we had advanced about two miles towards the head of this bay, we came to a bar of sand, brought down by the river. Over this, the natives dragged the canoes, and then we were paddled a mile up the stream, on either bank of which the most luxuriant tropical vegetation expanded, in the majestic *ito*, chesnut, *vi*-apple, and cocoa-nut trees; with innumerable *puraus*, of every size and form; shrubs and plants, especially the cryptogamous ones, flourishing in richest abundance, and often of prodigious magnitude.

We landed near the site of the sugar-mills, formerly erected by Mr. Gyles, now in ruins; the valuable parts of the machinery having been removed by Mr. Bicknell, junior, and Pomare, with the view, it is said, of re-commencing the works at Tahiti. The sugar scheme failed here, in consequence of the king's jealousy, excited by false alarms insinuated into his mind, by foreigners, that slavery and the culture of the cane were necessarily associated; as though the Europeans would presently come and possess themselves of the islands, when they found that sugar was produced in them. From the site of the dilapidated mills, we ascended Mount Gyles (so called from the late settler here) which stands nearly in the midst of a vast circumvallation of towering eninences, that meet and astonish the eye at every turn.

The mountains, with surpassing grandeur, and not less beauty of contour and colouring, when seen at due distance, do indeed form corresponding walls, to what may be styled an immense rotunda, roofed with a blue expanse of firmament, overhanging the pinnacles of the everlasting hills. Here, were such an occasion to arrive, a fit theatre might be found for the assembled population of an empire, to receive a message from heaven, by

the voice of the archangel, and the trump of God, whose sound should go forth, and be heard throughout the whole area and circumference, crowded with gazing, listening, or adoring multitudes. The proportions of this temple of earth and sky (for such it appeared) were so harmonious and exact, that its immensity was lost, at first sight, for want of a contrast whereby to measure its parts. But when we looked back upon the harbour of Taloo, and saw the steep declivities, by which we had ascended from the beach, diminished like peaked points beneath our feet, we were then made almost tremblingly sensible of the magnitude of the mountains that here engirdled our horizon, and the breadth of the interjacent valley, in the middle of which we stood, and felt how little is man, when he perceives but a glimpse of the greater works of God, though *they* are unconscious matter, and *he* a living, intellectual soul. Yet is there an exaltation (akin to the immortality that stirs within him,) even in that humbling sense of littleness; for it is not his inferiority to mounds of earth, and tracts of water, which he feels, but his utter nothingness before Him who made all these, and into whose presence-chamber he seems to be brought, when scenes, like that which we were contemplating, overpower the nerves, and almost disembody the spirit by the entrancement which they induce. Language can convey no distinct idea of such a panorama as here stretched around us. The ground, clothed with exuberant vegetation, rises gradually from the coast towards this interior district, where the whole surface bursts, as it were, into abrupt and precipitous elevations, the crests of which are naked rocks, of stupendous bulk, and strangest forms. Some seem to stand on very narrow bases, with broad and beetling fronts; one facing the harbour resembles a huge tower, surmounted by a sharp spire; in another

place, a mass of black stone, apart from the adjacent range, (which is brown basalt) bears a rude likeness to the head and shoulders of a man. The valleys intersecting these gigantic heights, are as lovely and fertile as the eye can desire to look upon, when, giddy and bewildered with gazing on the terrible sublimities above, it seeks repose in the green dells and shady solitudes below.

In the evening, while we slowly returned across the harbour, the glimmering of the stars, as they multiplied over head, gave to the faded realities of day-light the unsubstantial forms of shadows; woods, rocks, and mountains being alike dark shapes, and the sea itself an invisible mirror of the firmament, in which beneath, as above, the planets Jupiter, from the east, and Venus, from the west, contended with each other in brilliancy and beauty.

It added much to our enjoyment on this excursion, to be in company with the only two remaining Missionaries, Mr. Nott and Mr. Henry, who first came out, in the ship *Duff*, with Captain Wilson; and while on our return, at night-fall, we sang, in our boat, upon the water, "God moves in a mysterious way—his wonders to perform," &c. these fathers of the Polynesian church acknowledged that He had often thus dealt with them, and having found Him ever faithful, they had learned to trust in Him, under the darkest dispensations of Providence.

Oct. 17. Mr. Nott preached this afternoon to a congregation of about three hundred persons. At the close of the service, the banns of marriage were published between a young man and woman, who, having formed a strong attachment, desired to be united. A relative of the female, however, disapproving of the match, stood up, and forbade it. This brought on a short altercation between the parties. Some friends of the young man had objected in the

first instance, but having been induced afterwards to consent, the young woman's friends determined to retaliate, and were not now to be appeased. The disappointed couple, therefore, in great affliction, were obliged to postpone their nuptials, till all who were interested should be reconciled. After public worship most of the people retired to the adjoining school-room, to attend a prayer meeting, at which the queen and her sister were present. These personages are always accompanied by two soldiers, armed with muskets, wherever they go.

Towards evening we visited some of the plantations in the neighbourhood of the king's house. Here we saw the plant, called *papa*, a kind of rush, the long spires of which are used in making the finest mats. The paper mulberry, called *onte*, grows in great luxuriance here, its bark furnishes the material for the best native cloth. The stem is seldom more than an inch in diameter, rising to the height of six or seven feet, and producing a broad, rough, light-green leaf. We were shewn a *ninii*, or press, by which the residue of the cocoa-nut oil is extracted, after the better portion has been drained off by the process formerly described. The bamboo-bottles, in which the oil is kept, are single joints of that cane, which hold from two to three quarts each. The oil is introduced by a small hole pierced through the partition at one end; when full, the aperture is plugged up, and bound over with the leaf of the *fara*, tied tight with *purau* bark. The palma christi, or castor oil plant grows plentifully in these islands. It produces its berries, at the same time, in every stage, from small green clusters to full ripe ones; and frequently in the same bunch, the crude and the mellow appear intermingled. This seems to be the case, in some degree, with most of the fruit-bearing trees in this climate, which, being ever-green themselves,

yield, contemporaneously and in succession, leaves, blossoms, and fruit:—the vi-apple, and one other tree alone, being deciduous.

We called upon the church deacon, already mentioned as being a chief and judge under the king. When this man first embraced the gospel he became an object of hatred and abhorrence to the idolaters. A party of these had once conspired to kill him, when he and a few other pious persons were assembled together, in the evening, for prayer. The ruffians came secretly upon them, armed with muskets, and levelling their pieces were about to destroy the whole groupe at a volley. Their deliverance was singularly providential;—the marked victims within knew nothing of the lurking assassins without, yet were the latter restrained from executing their diabolical purpose, by an influence, which (as they declared afterwards) they could not understand. Seized with sudden horror at the deed on which they had been so desperately bent, they threw down the murderous engines, and rushing into the room confessed their guilt. The Christians received them with so much kindness, and so freely forgave them,—thus heaping coals of fire upon their heads,—that they were utterly overcome, and went away promising never to molest them again; and they kept their word. Two others, however, who had professed the Christian faith, were called to seal their testimony with their blood. Their persecutors having surprised them, and escape being cut off, they meekly said,—“We know what you want. You may kill our bodies; our souls you cannot kill;—do your pleasure.” They were slaughtered in cold blood, and their remains offered at the marae, in sacrifice to the idol-gods; but sacrifices of every kind, to “the abominations” of Eimeo, were soon after abolished for ever.

Oct. 18. Wishing to visit a marae once held in extraordinary veneration, at the distance of seven miles westward, we sent to the king to request the loan of a suitable canoe. One was immediately sent, with a sufficient number of natives to paddle it to the desired spot. On our way we touched at two small *motus* (incipient islands) composed of coral rock, and scarcely above the level of high water. On these, the *aito* (the iron-wood of Europeans) grows in great luxuriance, entirely covering the surface, and presenting the appearance of a forest upon the sea. Each of these islets is about a mile and a half in circuit, and distant half a mile from the coast of Eimeo. Some rabbits have been turned loose upon one of them, in hope that they may breed there.

The wind being contrary we landed before we had reached the marae, and walked thither along the shore. Here we passed a spacious chapel (itself formerly a marae), where had been held the annual Missionary Meeting for the adjacent islands, in May last. On that occasion, three thousand persons were assembled. This building is famous for having been the rendezvous of the Areois. Here they celebrated their horrid excesses; and here, the doom of thousands, when hostilities were meditated, had often been decided by the auguries of the priests. This structure, in the native style, is two hundred and ten feet in length, forty-five wide, supported by seventy pillars at the sides, and having nine others within, placed along the middle, to support the ridge-tree. When the glorious revolution took place, the king transformed this haunt of all that was unclean into a Christian sanctuary.

Thence we proceeded to the great marae, or rather assemblage of several maraes, built on a projecting point of land; such situations often being chosen, as most

conspicuous at sea, and most convenient for landing canoes. Near the sea, upon the very beach, is a large heap of massy stones, a hundred feet long, and twenty feet high. The side near the water is in ruins, many of the blocks having fallen down; the other side bears more distinct traces of its original construction, several of the steps, or courses, of hewn stone, remaining entire. Adjoining are the dilapidated walls of two enclosures. In one of these the priest was wont to officiate, in a sitting posture, with his back resting against a huge stone, formerly erect, now prostrate. In this attitude he offered up prayers to the idol, which was placed at the opposite end. Fragments of carved ornaments in wood were lying about, mingled with the relics of hogs and fishes, once offered in sacrifice. At a short distance stands a second marae, nearly perfect. This consists of three steps, the front stones of which are hewn, having courses of rounded ones ranged alternately in layers with them. The summit is half the width and length of the basement; the interior has been filled up with coral blocks. A quarter of a mile from this stood the house of the gods. Here their images were deposited; but, having been ejected, their dwelling has fallen into irreparable decay; stones, beams, and rafters are scattered over the ground, mouldering and overrun with rank vegetation. These hideous dens and dungeons of idolatry are surrounded by a gloomy grove of what once were sacred trees—the *ati*, *aito*, and others; beneath whose melancholy shades the rites of blood and the orgies of darkness were celebrated,—a spectacle for fiends to glory in, and from which angels, if they came nigh, would turn away and weep.

As we came away we met Tarahoi, a hoary-headed man, who had formerly been a prophet of Oro (the god of war). At this place Mr. Henry has seen him, in a fit of pretended

inspiration, convulsed through all his limbs, distorting his countenance, and foaming at the mouth, like one verily possessed by an evil spirit. His oracles, uttered in unnatural ejaculations, were words of fate, and on them depended life or death, war or peace; kings and people being equally swayed by his mysterious counsels. Leaving him we proceeded to the residence of Arabu, the principal chief of Eimeo, who, though he was one of the last to yield to Christianity, has been among the first of its professors in every good word and work. He had prepared a bountiful refreshment for us; but, while it was setting out, presented us with cocoa-nut water, of which we took a welcome draught, after the morning's fatigue. A number of natives, meanwhile, came into the house, the whole floor of which was carpeted with handsome mats, in honour of our visit. We seized the opportunity of addressing the company, in earnest and affectionate terms, on their eternal interests. They listened with humble and apparently sincere devotion. The entertainment, which was now brought in, consisted of an entire hog, smoking from the oven, borne by two men, who placed it on a tray upon the floor, at the side of a large wooden bowl, called an *umiti*, containing a baked fowl and bread-fruit. The table-cloth, consisting of purau leaves, was spread beside these dishes, before us (the guests), in a circular form, about four feet in diameter. After a blessing had been implored, a native carver, with a large knife, separated portions of the flesh, fowl, and bread, laying them, in turn, before us; when we all ate and were satisfied. While we were enjoying this repast, we could not prevail on our kind host to partake of any thing with us. This is the custom of the country. Whatever is set before their guests is expected to be eaten by them, or taken away. Here was an ample supply, both for ourselves and

our attendants, who gladly carried off all that remained. We stayed so long with this hospitable chief, that night overtook us in our canoe, before we could reach home. But the evening was serene; not a breeze ruffled the lagoon, and the natives think nothing of striking upon sunken rocks in these still waters; when such an accident happens, they jump out, and heave the light bark over the obstruction, then spring back to their seats, and paddle away again, in perfect security—from fear at least. We arrived safe, but late, at the missionary station.

Oct. 19. In rambling among the rocks and coral reefs, we have found many objects of interest and curiosity, in natural history. The *poreho*, or cowrie, abounds in its numerous and elegant varieties. The *rimu*, a purple sponge, adheres to the corals, and looks beautiful under the water. Two species of eels are common here; the one about six inches long, and the bulk of a goose-quill; the other smaller still, with a mouth projected far beyond the head, at the extremity of a large snout. We remarked also the *nohu*, a description of toad-fish, five inches in length, thick and chubby in its form; with small eyes, sunk deep into its head, and just behind an uncouth mouth, which opens upwards. It has gills and fins, with a row of sharp spikes upon its back, and is assuredly one of the most loathsome things to look upon in the animal creation. It lies at the bottom of the water, and is so nearly the colour of the sand as not to be easily discovered. This creature is the dread of the natives, who sometimes tread upon it with their naked feet, which the keen prickles upon its back pierce deeply, and cause excruciating torture. A locked jaw, and death, are sometimes the results of being lacerated by this miserable little urchin, which happily is not common. Another plague to the natives is the *huruhurumau*,

a crab-like insect, which also pricks their feet, and gives exquisite pain.—We found a brown-speckled gelatinous animal, having two horn-like projections on its head, and two below the neck; also two flaps, that double over its back, from which it ejects a purple fluid, when disturbed. Many small fishes, singular in shape and splendidly tinted, play among the coral groves, or glide beneath the smooth lagoons.

This evening we attended the catechising of adults at the chapel. There were about two hundred present, young and old, of both sexes. They read in course, verse by verse, from the New Testament, and then explained their views of the meaning. These were generally correct, and where erroneous it was the business of the Missionaries to set them right. They are exceedingly docile, and receive with filial reverence the instructions of their teachers.

Oct. 20. We ascended, to a considerable height, the mountain behind the missionary settlement, from which a commanding prospect of the adjacent reefs and winding shores is obtained. The rocks are a blue stone, of close and hard texture, containing a considerable portion of ferruginous matter; when exposed to the atmosphere the metal oxydizes, and the mass assumes a deep-black colour.

We received a present of fishes from Pomare. One of these, called *oirihumu*, is curious. It is eighteen inches long and half as many broad; the shape oval; the tail and fins yellow, with a border of black; strong and sharp teeth arm either jaw; besides which it has a formidable defensive apparatus, both on the back and under the belly, namely, three sharp-pointed bones curving backwards, connected by a membrane; these the fish can raise for the annoyance of an enemy, or contract, so as to lie flat with the body, at pleasure. There are five rows, also, of

short spires extending about the tail. It is esteemed delicate food.

Oct. 21. We had the usual Sabbath services, in the native and English languages. In the evening Mr. Tyerman baptized the infant daughter of Mr. Platt, the Missionary.

We have lately been told that, several years before the arrival of our Missionaries, some Popish adventurers, from Lima, in Peru, came to establish the Roman faith here, as had been done by their church throughout South America. They settled in Tahiti, where they built a commodious house, and enclosed the space about it with a strong fence, to protect their live stock of hogs and fowls. The natives, however, by one ingenious stratagem or another, contrived to rob them of every thing; by fish-hooks and lines catching the fowls, and by more violent means possessing themselves of the swine. At length, finding that the natives treated all their attempts to convert them with derision, and, besides plundering them of their property, continually harassed them with knavish pranks—on one occasion, alarming them with the apprehension that poison had been given to them, when they had been induced to taste of the *teve*, which blistered their lips as soon as they touched it—these unfortunate emissaries abandoned their project in despair, and returned home.

For many years our Missionaries were used in the same reckless and mischievous manner; but neither mockery nor mal-treatment moved them. Enduring hardness as good soldiers of Jesus Christ, they *could not* be conquered because they *would not* yield. These devoted men, so soon as they had gained sufficient mastery of the language, made frequent tours through the islands, publishing from village to village the gospel of the kingdom. They generally travelled two and two together; and when they arrived in

a populous neighbourhood, one went to one extremity, and the other to the other, inviting the inhabitants, from house to house, to attend at the appointed place. After thus collecting a small flock and conducting them towards the central rendezvous, one of their reluctant recruits would make this excuse, and another that, to go into the bush, to call upon a friend, &c., so that seldom more than ten or twelve could be mustered when the service began. Some of these soon deserted likewise, and the rest either made game of the preacher, or were themselves laughed to scorn by their profane neighbours. These would say to a deformed person, "Go, you hump-back, to the preacher, and he will set you straight;" or to a cripple, "Take your lame leg to the white man, he will cure it." For nearly twenty years, the Missionaries bore reproach and shame, willingly, for the Lord Jesus; but it grieved their feeling hearts to see the same ignorance, superstition, lewdness, and cruelty, without diminution, prevailing among the heathen as they found at their landing. Meanwhile, like their Roman Catholic predecessors, they could scarcely preserve any moveable property from people who gloried in theft and roguery. One day, when a great quantity of linen and other apparel, which had been washed, was exposed to dry in the garden, some expert pilferers, by means of long bamboos, with fish-hooks at the end, abstracted every article, and escaped with the spoil, unperceived. The houses being open, like bird-cages, passers-by could see every thing that was hung up within; and they frequently had the boldness and the skill to make what they coveted their own. Mr. Nott, however, on one occasion, having preached a sermon to some of them, on the conversion of Zaccheus, the publican, the next day one of his hearers brought a gimblet, a second an axe, a third a hammer, a fourth a book, and others various articles—all

stolen, and some of them long ago, from ships and strangers — the conscience-smitten culprits confessing their depredations, and promising amendment. This afforded some encouragement, and, indeed, it was one of the first satisfactory fruits of the labours of our brethren here.

Contrasted with by-gone times, in this respect, and in proof of the honesty of the people now, it may be mentioned, that a pair of gloves, which Mr. Tyerman had lost one night, upon the public road, were brought back to be owned the next day, by a young woman who had found them. We are not yet aware that any thing has been purloined from us since our landing. Many packages, brought from the ship, have been (from necessity) left out, night after night, under a shed, which is quite open at one end, and nothing has been missed. Let men of the world, in the exercise of ordinary candour, account for this change in the character of a whole people — not in one island but in several—on any other ground than that of a pure and divine principle superseding a corrupt human one, wherever the gospel has been victorious over idolatry.

But the most formidable obstacle to the success of the Missionaries, in their evangelical work, was the apparently indissoluble union of statecraft and priestcraft here; the civil and ecclesiastical offices, if not lodged in the same individuals, being confined to those who were interested in upholding both—force not being sufficient, without fraud, to hold even barbarians under their bondage. Justice and humanity were out of the question; nothing was too violent or too infamous to be adopted, if it promised to strengthen or to increase royal or sacerdotal usurpations. The king stood at the head of all the chiefs on the one hand, and of all the priests on the other; consequently, these

two bodies supported their common head, while he protected and aggrandized each in return, that he might secure his own ascendancy. This crafty and cruel system kept the people in the most abject servility. Whatever the king, the chiefs, or the priests required or commanded, none durst refuse or resist. If any one were so rash, he was marked out as a victim to be sacrificed to the demon-divinities, in whose name, and by whose sanction, all acts of oppression were decreed and justified. A poor fellow who had committed an offence of this kind, being aware of his danger, sought sanctuary on the premises of one of the Missionaries, and so long as he remained within the enclosure he was safe. Several months had elapsed, and the affair seemed to be forgotten, when the man ventured forth again. Within three days he was caught, and murdered. His body was carried to the marae, in a basket called *haape*, made of cocoa-leaves twisted together; such as the priests used in presenting human sacrifices (after they had been slain at a distance) to their atrocious idols, in whose presence the carcases were hung upon the sacred trees around the shrine.

Though the king was supreme over the priests as well as the chiefs, it is remarkable what power the former, especially those of Oro, who pretended to inspiration, sometimes affected to exercise over him. In their fits of fanatical frenzy, while delivering oracles, they would insist on the sovereign's implicit compliance with their mandates, denouncing the most dreadful judgments if he were refractory. One of these insolent impostors, on a certain occasion, vehemently urged Pomare to commence some horrid operations on the day following. The king hesitated, saying, "If it rains we shall not be able to proceed." "The weather is in my hands, and there shall be no rain

to-morrow;" replied the priest. Next day, however, the rain descended in torrents till noon. Mr. Nott, who had heard of what had passed, went to the king, and pointing to the clouds, as they poured down the water, exclaimed, "What is this, king?"—"What is it?—why, it is rain," answered Pomare. "But did not the prophet of Oro tell you that the rain was in his hands, and that there should be none to-day?" enquired the Missionary. "He did; but no doubt Oro is angry on some account," replied the king, evidently evading the consequence of such failure in the prediction. This circumstance, and other exposures of the knavery of the pretended prophets, no doubt, had their effect upon that shrewd and intelligent prince, when the eyes of his mind became once a little enlightened to discern the fooleries and atrocities of the ancient superstition.

The following circumstance will tend to shew how the chiefs, leagued with the priests, maintained their dignity in the eyes of the people. When a chief was seized with sickness, or when his wife bore him a child, the whole district was immediately laid under a restriction, which they called *rahu*. This was done by the direction of the priest, who sent a *poro* (a herald), dressed in green leaves, fastened round his neck, and hanging down to his girdle, to make proclamation, in these words, "Let no fires be kindled; let no food be cooked; let no canoes put to sea," &c. &c. So long as this prohibition remained, the people were obliged to go to distant parts of the island to prepare their victuals; nor was it removed till certain prayers had been made, and sacrifices offered at the marae. Meanwhile, if any one dared to violate the interdict, immediate death was the penalty.—The gospel was the fittest instrument to break such a yoke; and it *has* broken it.

Oct. 22. We have had a second interview with the king.

He proposes to make an aquatic tour round the island of Eimeo, by short stages, for the benefit of his health. He came from his house, early this morning, in his canoe, and being unable to walk appointed us to meet him at the residence of Mr. Bicknell, which is near the beach. His prime minister, Tati, waited upon us to announce his master's wish to take friendly leave of us before his departure. Accordingly we accompanied him to Mr. Bicknell's, where we found Pomare lying on a sofa, with his legs and feet covered as before. His breath was short, he often coughed, and shewed symptoms of great weakness as well as pain from indisposition. He told us that he had given orders for all such things to be collected for us (curiosities of the country) as we might desire to take home on our return. We intimated that we should like to have the model of a canoe. He replied, "It is made long ago;"—meaning, that it should certainly and immediately be done. He enquired concerning our plans for future operations; especially, when we thought of making the tour of Tahiti, as he himself intended to return thither, after having completed his voyage round Eimeo. We explained to him, as far as we could foresee, our purposes in respect to cursorily visiting those windward, and also the leeward islands, in the course of a few months. He afterwards asked what o'clock it was, probably that he might gratify his curiosity with the sight of our watches; being fond of all such articles as display exquisite mechanical skill in their construction. He is said to possess many valuable watches of his own, and to have given no small number away among his chiefs. Having examined ours with much attention, he enquired if we had any spectacles. Mr. Bennet produced a pair, with green shades. Pomare put them on, looked through them, and seemed much delighted, but returned

them very quietly. When we had left the house, however, he requested one of the Missionaries to follow us, and propose an exchange of his own green shades, which were too small, with those of Mr. Bennet, which precisely fitted him. The request was of course readily complied with. Our audience, this time, lasted about an hour, and we had much reason to be pleased with the king's courtesy.

When we had returned to our friend's house, the queen, her daughter, and her sister, came in, to take leave of us, before commencing their journey with the king. They were all attired in the native fashion, with a cloth girt round the loins, and another thrown loosely over the shoulders. Their English dresses, it seems, are their robes of state, and for Sundays. They wore small bonnets, however, and shoes and stockings.

Two chiefs afterwards visited us. One of these, named Mama, is a man of great influence in Eimeo, and formerly was a prophet of Oro. He assured us, that although he sometimes feigned his fits of inspiration, to deceive the credulous multitude, yet, at other times, they came upon him involuntarily and irresistibly. Something seemed to rush through his whole frame, and overpower his spirit, in a manner which he could not describe. Then he frothed at the mouth, gnashed his teeth, and distorted his limbs with such violence that it required five or six strong men to hold him. At these times his words were deemed oracles, and whatever he advised respecting state affairs, or other matters, was implicitly observed by king and chiefs. However loath any person might be to admit the reality of Satanic possession, in these days, all who have witnessed the fearful exhibitions of idolaters while affecting preternatural influences, or have conversed with such as have themselves been actually, or in imagination, under those influences—and who,

after they have become Christians (when no doubt of their sincerity could be entertained), have declared ingenuously how far they had wilfully imposed upon others, or how far (judging by their present feelings and convictions) they have been themselves deceived by fanatic excitement, so as to have become the passive instruments of him whose business it is “to deceive the nations;”—would feel it very difficult to invalidate the pretension, though there is by no means sufficient evidence absolutely to establish it. Our visiter says that he never feels any thing of the kind now, nor has he ever been tempted in like manner since he embraced Christianity. These desperate impostors often threatened to kill the Missionaries, whom, nevertheless, they dreaded as much as they hated. Often they could not bear the sight of those good men, and ran to hide themselves at their approach. The preservation of the lives of our Missionaries in such a country for twenty years—always exposed and defenceless as they were, yet boldly rebuking sin, and inculcating righteousness—conduct calculated to rouse the vengeance of a wicked people, without fear of God or respect for men before their eyes,—may surely be regarded as a proof of the divine care of “the good Shepherd,” who sent forth his immediate disciples “as sheep among wolves,” with this maxim for their conduct—“be ye wise as serpents, but harmless as doves;” and this assurance for their comfort amidst trials—“the very hairs of your head are all numbered.”—Matt. x. 16, 30.

The two chiefs who called upon us to-day, with many others, are about to accompany the king on his coasting voyage round Eimeo, and thence to Tahiti, to witness the event of his alarming malady; and to know, as they themselves informed us, his mind concerning the future

government of his dominions. Pomare seems to be very generally esteemed by all classes of his subjects, who regard him as the greatest sovereign that ever reigned in these Islands.

In the evening we walked along the foot of the mountain towards the king's house, where we had had our first audience of him. Hard by, observing a small cabin, composed of leaves and mats, about the size and shape of a gipsy-tent, and open at one end, we enquired of the neighbours what it was ; when we were answered that it was a *fare bure raa*,—a house of prayer, belonging to Pomare, into which he is accustomed often to retire, for secret devotion. It stands near the beach, is shaded by a few trees, and surrounded with a fence. We could not look upon such an oratory, for such a man, without deep emotion. The very grass that strewed the floor, on which he was wont to prostrate himself, seemed evidence of “some good thing found in him towards the Lord God of Israel.”

Oct. 23. We have often been struck with the singular ingenuity displayed in the tatooing of the bodies and limbs of these people. Not two are marked alike. Different figures and devices, according to every one's fancy, are imprinted upon their skins, with a regularity and beauty which cannot but excite admiration. In very few instances the face was tatooed ; the chest, arms, loins, legs, and hands of the men were principally thus ornamented. The women are tatooed on the same parts, but more especially and curiously about the ancles, and over the foot as far as the toes. The rank of the individual might frequently be guessed by the quantity and character of these elegant delineations. We cannot learn that tatooing had any immediate relationship to idolatry, or any of its rites ; there is little doubt

that it was an artifice employed to enhance personal beauty, according to the notions prevalent here, as well as among other barbarous nations, with whom this usage obtains. As soon as Christianity was received, the practice was conscientiously abandoned. None of the young people are seen thus decorated, though some attempts have been made to revive the fashion in several of the islands. In fact, it is now looked upon as a badge of heathenism, and if openly resumed, in any district, would be regarded as a symptom and signal of revolt against the existing government, of which Christianity is the avowed basis. Tatooing was executed by professional artists, who travelled about the country for employment, and obtained ample recompence from their customers, in hogs, cloth, fruit, and whatever else they wanted. The operation was generally performed at the age of twelve or thirteen years. The whole was not accomplished at once, but at different times, as the patient was able to bear the pain and inflammation that followed every stage of the process. The instruments used were flat bits of hard bone, an inch in length and of different widths, from an eighth to a quarter of an inch. One edge of each piece was cut into fine, close spikes, like a very small-toothed comb; it was then fastened to a stick four inches long, as the head of a rake is attached to the handle. This being held between the fore-finger and thumb of one hand of the operator, and the indented edge struck gently with a piece of wood, held in like manner in his other hand, inflicted as many punctures in the skin as there were points in the instrument. The colouring matter was introduced with the strokes, the teeth of the bony tool being each time dipped into a preparation of soot, produced by the burnt candle-nut, collected in a small oven, and mixed with water to the consistency of cream. This colouring, in the olive skins of the natives,

becomes an indelible dark blue; and where the tatooing has been well-executed the patterns resemble exquisite network, or delicate embroidery. It is remarkable, that though the parts which bear these impressions are liable to be affected with blotches and scars, like the rest of the body, yet, when the wounds are healed, the figures reappear on the sound skin, though sometimes a little distorted.

Oct. 24. The weather being favourable, we took leave of our friends, many of whom came to say, "*Iaorana*," "all blessings be upon you!" and at eight o'clock a. m. we put off in a boat for Tahiti. We were, however, soon compelled, by a cross wind, to land a few miles from the missionary settlement. The chief of the district not being at home, we were but scantily supplied with provisions by the poor inhabitants, who nevertheless made us welcome, and furnished us with the best cheer they could. The mosquitoes swarmed here, and were excessively troublesome; for we no sooner forbore driving them away than they alighted in great multitudes on our hands, and quite covered them, till we again destroyed or swept off the pestilent annoyances.

On the beach here there is a marae, built of coral blocks, twenty feet by twelve in length and breadth, and sloped from the ground like the roof of a house. It is less dilapidated than these forsaken structures generally are. We had often heard of the pious people of these islands retiring among the bushes, for the purposes of prayer and communion with God. To-day, we were happy to follow their practice, and under the shade of thickets or embowering trees, poured out our souls before Him who inhabiteth eternity, and whom we found as verily present among the woody solitudes of Eimeo, as in temples made with hands in our own country—at the domestic altar, round which we have

worshipped with Christian friends, or in the closet, at our own home, when we have shut to the door, and prayed "to our Father which seeth in secret." At our temporary lodging here, there was no division of the house into rooms, the whole being one open apartment, from end to end; so that, being obliged by continued adverse weather to spend the night in it, blankets spread upon the floor were our beds, while our boat's crew of natives slept upon the grass that strewed the floor, or in the open air without. There being a small chapel, Mr. Nott had previously preached to the few people that lived at hand.

Oct. 25. The wind having subsided, we re-embarked at four o'clock this morning, and by eleven in the forenoon reached Tahiti safe and well. We had scarcely landed when a strong gale began to blow, which, if it had sprung up a few minutes earlier, must have driven us many miles down the coast, westward, before we could have made shore. We reached Matavai in the evening, after having refreshed ourselves at Mr. Bicknell's, and been sumptuously entertained, by an aged chief, named Noauno, by the way.

Oct. 27. Feeling the necessity of having some rallying point, as well as store-room for our luggage and provisions, we had engaged a small house at Matavai, which being now conveniently fitted up for our reception, we removed into it from Mr. Nott's. It is a native dwelling, situated at the head of the bay, and near the river, commanding views of land and water of great extent on the Tahitian coast, with the graceful island of Eimeo reposing in aerial perspective, at the distance of ten leagues. On the one hand, about a stone's throw, a chapel of superior architecture, and large dimensions, is rising towards completion; on the other, a rich and productive orchard of orange, lime,

citron, and tamarind trees, planted by the first Missionaries. Near this stood their original residence, built by themselves, substantially, of wood and stone, but burnt down by the enemies of Pomare, in the first war against Christianity, which drove the king and our brethren from Tahiti, to take refuge in Eimeo.

The house which we have taken measures thirty feet in front, and is eighteen feet wide. The walls are of purau sticks, placed an inch and a half asunder, so that to European constitutions it is airy enough. The roof slopes to within six feet of the ground, and is thatched in the native style with broad leaves. The door is composed of a few rough boards, clumsily nailed together, and hangs upon leathern hinges, which have once been the soles of a pair of shoes. In front of this, on the outside, there is a small enclosure, formed of stakes driven into the ground, and so high as not very easy to be stepped over. This is to keep out the pigs, which would otherwise visit us in our dwelling, with as much freedom and as little ceremony as the people themselves. At some points, boards, and at others, mats, are attached to the walls to keep out a little of the wind and rain. We, however, shall find it convenient to line the inside with cloth, to prevent being continually overlooked by curious eyes, hundreds of which are daily peeping and prying around us. The interior arrangements are open-work partitions, like the extreme walls, forming a bed-room and also a place for stores, at each end, with a spacious drawing-room between, carpeted with long grass. Two canteen tables have been lashed together to form one; boxes placed upon each other are our seats, but not much to be depended on, as their crazy support is very apt to be withdrawn if slightly overbalanced. Our landlord's old bedstead, a number of casks, and other lumber, furnish one side

of this grotesque apartment. Our own iron bedsteads were at first placed on the floor, but we were then so liable to be invaded by armies of fleas, peopling the grass with which the floor was strewn, that we were obliged to raise them on stilts, to a height which made the evil of climbing into bed only less than the evil of falling out might have been. Even this precaution did not prevent our besiegers, the fleas, from storming our nocturnal citadels; it only put them to a little more trouble in scaling the outworks. But we had multitudes of assailants in the air as well as on the ground; from these (the mosquitoes) our lawn curtains proved a sufficient defence, when we had once excluded the enemy from within, and drawn them round our beds.

When we commenced housekeeping, we each engaged a native man-servant to wait upon us, cook our victuals, carry us across fords, and help to manage the boat when we had to sail from one place to another. But, however humble our dwelling and scanty our accommodations, we envy not kings their palaces nor great men their splendour. The presence of God, not visible but felt, hath hallowed and blessed our frail tabernacle, which we dedicated to Him from the hour that it became our abode. Here it is our duty and our happiness to serve Him, in that cause to which He has appointed us. Though our slightly-wattled dwelling could have afforded no security against violence, we needed none; shelter from the elements was all that we wanted. Hither, during the intervals of visiting, and after the fatigues of the day, we retired for privacy; and at night lay down in peace, fearing no evil, under the never-slumbering eye of Him that keepeth Israel; and amidst a people, lately savages, now Christians—Christians in their infant state.—On an island inhabited

only by children, we should not have been more at home and at ease.

Oct. 28. (Lord's day.) While we were in the house, between the hours of divine service, many of the natives came in, with the frank familiarity which custom justifies here, and observed with quiet but intense curiosity all that we did and all that we had about us. One of them read a chapter from the gospel of St. Luke ; they afterwards sang a hymn ; and all behaved with the utmost decorum. Though it is not always agreeable to our notions of comfort to be encumbered with the presence of strangers, we must acknowledge that there is always so much good-nature expressed in their countenances, and such simplicity of manners among them, that it is impossible to be seriously offended with their inquisitiveness. They go into every room, and carefully examine what happens to attract their notice, but never remove any thing out of its place, nor even handle it.

Oct. 29. The Tahitians are very early risers. No sooner does the day begin to dawn than they quit their couches, and proceed to their occupations, beginning with their private and social devotions, for in every house there is family prayer, morning and evening. Whatever these islanders may have been, in their heathen state, they are not the indolent beings now which they were formerly represented to be. They do a great deal of work, but it is chiefly done in the early part of the day, while Europeans are in bed. This morning many had assembled about our house, between five and six o'clock, bringing different articles for sale. They were careful, however, not to disturb us. By seven o'clock our sitting-room was crowded. Our visitors brought a great variety of merchandize, to tempt us to barter ;—such as hogs, goats,

fowls, eggs, native cloth, pearl-shells, fishing-hooks (very ingenious and beautiful contrivances), lines, cordage made of various materials, mats, bags, nets, calabashes for water vessels, sweet-scented oil, *umitis* (large wooden dishes), *penus* (stone-hammers), stools, spears, bows and arrows, &c. &c. We made various purchases by barter; knives, forks, and scissors were in the greatest request, but European cloth would have been more acceptable, now that civilization is increasing their wants and their comforts, the former stimulating them to procure the latter by honest industry, and improvement in such arts and manufactures as they already practise, or are learning. Our house continued to be crowded, both within and without, till afternoon; and though the people ceased to importune us to buy their commodities when they saw us prepare for breakfast and dinner, yet many seated themselves on the floor, and witnessed with earnest attention our performances at both these meals. Though we could very well have dispensed with such spectators, yet we willingly indulged their harmless curiosity, in hope that they might be induced, by what they saw, to change their own ruder modes of feeding.

Among the wares offered for sale were mourning-bells. These are made of two large pearl-shells, loosely fastened back to back; when knocked against each other they emit a singularly shrill noise, which may be heard at a considerable distance. These bells were used when a member of a family died, or when a chief was ill. In the latter instance, the priests went about at night, ringing these bells, making the most dismal noises, and uttering such intercessory prayers to the gods as follow:—" *Tahi tea* ; have mercy !—*Tahi po tea* ; have mercy, this night !—*Faa hoia mai to maru* ; restore thy own servant !—*Eiatoa tenaia* ;

quench not his life !”—This lugubrious mummary was all deceptive and hypocritical, to impose on the credulity of the people. The crafty priests cared not for the chiefs, any further than as the chiefs were necessary instruments of extortion upon the vassals for the maintenance of idolatry. Every conceivable trick was resorted to for the acquisition of property ; people, chiefs, the sovereign himself, were all fleeced to enrich the greedy hierarchy. The most valuable presents which the king received from England, or obtained from the captains of vessels touching upon his coast, he was generally compelled to offer to the gods. But these gifts were reserved for great occasions, such as the commencement of a war. Then were the royal treasures impoverished to enrich the maraes, and render the deities propitious ; the priests of course being the proxies of the dumb idols, and appropriating all the precious things either to their own use, or distributing them among their dependents and patrons ; thus maintaining their influence over every class of the community.

Towards evening we walked out into the neighbourhood. In one house we found twelve women diligently employed in beating out cloth from the bark of trees, keeping up a regular stroke, to a tune, with their wooden hammers. In the midst of this den lay a new-born infant, upon the floor, fast asleep.—As we walked through the grass, our clothes, before we were aware, had become studded, nearly all over, with a small burr, called *piripiri*, which is so keen that it instantly adheres where it touches ; and, piercing through the thinner parts of the clothing, scratches and inflames the skin. This little plant abounds every where, and is, in the vegetable world, what fleas and mosquitoes are in the animal—a vexatious companion.

CHAPTER VI.

Fishing by Torch-light—Valley of Matavai—Sufferings of first Missionaries—Rare Birds—Ora Tree, &c.—Basaltic Cliffs—Simple Method of producing Fire—Traits of Tahitian Character—Mode of Living—Administration of the Sacrament—Diseases of the Natives—Burial of a Child—Proper Names—Phosphoric Matches—Apprehensions of a Disturbance—Site for Cotton-Factory—American Ship in Matavai Bay—Account of a Plot once formed by Tahitians to seize a European Vessel—Providential Preservation of the Lives of Mr. Wilson and Mr. Bennet at Sea—The last Battle of the last Native War.

Oct. 31. LAST night our house was surrounded and assaulted by depredators, who made repeated attempts to force an entrance, but were unable. The circumstance did not give us much uneasiness, the rogues being only pigs and dogs. We were much more annoyed by our enemies within doors—the fleas, which, in spite of our stilted beds, obtruded upon us, and were so ardent and active that sleep was hopeless in such society. The fleas here are much smaller than those in England, and are so nimble that it is next to impossible to catch them. They breed in the herbless sand, and shelter in the grass that covers the floors of the houses; happily, the light clothing of the natives affords these vermin little cover for hiding themselves.

Several women, accompanied by a man, were engaged this evening in catching fish, by torch-light. They first

made a dam across the stream, of the branches of trees, close twisted together. In this three openings were left, through which the water was allowed to run. At each of these one of the party was stationed with a net, which was held in such a manner that scarcely a fish could pass without being entangled. Two others, with their torches, made of dry cocoa-leaves, commenced operations at some distance above; the one on this side of the stream, the other on that, walking slowly, and striking the water with part of the leaf, to drive the fish downwards into the nets. By this simple contrivance a large draught was taken.

Clocks are not yet common in Tahiti, and but few of the people have watches. It is very difficult, therefore, to convey an idea of the exact time when any thing is to be done. We wished to have an early breakfast to-morrow; our old landlord told the servants to bake some bread-fruit for us; he then imitated the crowing of the cock, to signify that it was to be ready when the cock himself should make such a noise in the morning. This venerable man is unwearied in his endeavours to accommodate us. He learned to read and write at an advanced age. This evening we were singing some Tahitian hymns, with the people who came to see us, when he produced a hymn-book, transcribed by himself in a legible hand from a printed copy. The impression first issued was so inadequate to supply the eager demands, that many persons were at the pains of thus writing out the hymns for their own use.

Nov. 1. This morning, accompanied by the Rev. Messrs. Wilson and Jones, we set out to ascend the valley of Matavai. This valley lies north-west and south-east. Towards the sea it opens into a rich champaign of considerable extent, covered with groves of bread-fruit and coconut trees; while, inland, it grows narrower and narrower,

trending like the curvature of the stream that winds through it. This stream has a considerable fall in several places ; the bed consists of large black stones ; the width varies, but is generally about twenty yards. The base of the high mountains, on both sides, occasionally comes down to the edge of the water, so that we had, from time to time, either to ford it, or submit to be carried across on men's shoulders. In one part of our progress, we took off our shoes and stockings, and walked about a mile barefoot, having to cross the stream six times within that distance. In this short exercise we learned to sympathize with our elder Missionaries, who for many years were wont to travel barefoot over the stony tracks of this mountainous and uncultivated country, preaching the gospel wherever they could persuade a few natives to listen to them—though that was often with scorn and derision. Sometimes, when they had to cross great breadths of burning sands, they used to furnish themselves with bundles of foliage from the adjacent woods, and, laying down a green leaf at every step, they set the soles of their feet successively upon these cool, soft patches of carpeting, and thus escaped the blistering effects of treading upon a soil that resembled hot ashes concealing half-extinguished fires. Recollection of the hardships of these faithful men, while they thus trod their painful way over gravel that cut, and sand that scorched, their feet, in miserable worn-out vestments, and often scantily supplied with food,—humbled us by comparison with our easier cross and lighter load ; while it endeared them also to our affections, as those to whom it was given not only to labour but to suffer for the sake of the Lord Jesus.

The mountains on either hand rise abruptly and to a considerable altitude ; their sides are generally clothed with trees and bushes, which overhung our heads as we went,

and closing or opening the scene of sky and valley, frequently presented the most singular and pleasing pictures. In several places the crags towered perpendicularly from the bed of the current, to the height of five hundred feet and more, decorated with trees and shrubs, which, starting out of the fissures in their bold faces, seemed to grow in air, suspended and supported of themselves. From the tops of these huge masses of rock, which are but the basement-story of the stupendous superstructure of mountains, the upper eminences sloped to a fearful elevation beyond, and appeared to hide their sunny peaks in the deep-blue firmament. Throughout the whole valley there are objects of grandeur and awe that overwhelm the beholder and defy description. Some years ago, part of an adjacent cliff slid down to the bed of the river here, and dammed up the channel, till the water had spread into a broad pool, which threatened, when it should burst by accumulation, to devastate all the lower lands. The terrified inhabitants expected to see their dwellings, plantations, and all they possessed, borne onward into the sea, while they had no power to avert or restrain the calamity. Providence, however, so ordered, that the water gradually made its way through the looser materials, till the leakage had slowly opened a moderate vent, through which the whole body drained off, without doing any further injury.

The stones distributed through the bed of the river correspond with those of the adjacent rocks, being chiefly a coarse breccia or pudding-stone, composed of blue rag and chert in brown clay; the material is exceedingly hard, and resembles the substance of Roman walling found in our own country. Some of the porous blocks contain small quantities of iron pyrites, and occasionally minute

sparks of silicious crystals in the cavities. The *mouroa*, a tropic-bird, was occasionally seen flying from point to point, at a vast height in the narrow sky, between the opposing cliffs, in which it builds its nest. We observed also the *otu teatea*, or white crane; and the *opia*, which resembles the swallow in shape and habits; but the tail is short and not forked; the body is of a glossy blue, the wings, tail, and head dusky brown, and the bill yellow. It often swept by us, in its pursuit of flies, low along the ground, or following the course of the river. Lizards of various kinds, from four to five inches long, were numerous in our path; their bodies generally brown and speckled, with blue or green tails. They are harmless and vivacious, but slunk under cover at our approach. The brown libellula, or dragon-fly, abounds here. Black flies, like those of England, and mosquitoes swarm every where.

We passed a remarkably large tree, called *ora*, of that species from the bark of which the natives make a valuable brown cloth; the leaf is shaped like that of the laurel. This specimen, at its root, measured nearly forty feet in circumference. The upper part of the stem divided itself into two lateral branches, extensively ramified, while the bark, from the ground to the head, was thickly mantled with ferns and parasitical plants. The vi-apple, in this valley, flourishes amazingly. The lower part of the trunk is curious, expanding into five or six flat buttresses, admirably adapted to support the wide-spreading top. We found the *tara papa*, or pine-apple, growing wild, on which the rats feed deliciously. The *ape*, a plant of the arum species, springs up here to a great size. One of its broad, deep-green leaves, carried over the head, is a sufficient shelter from rain or intense heat; and these were so used by the natives, who, when they first saw the European umbrella, naturally

called it *fareraauape*—from *fare* a house, *raau* a leaf, and *ape* the above-mentioned plant,—the arum-leaf-house.

As we advanced up the valley, the sun shone with great strength, and we found it a fatiguing journey to the point at which we aimed. At length we reached the object (called by the natives *pihaa*), a singularly fine basaltic cliff, with the rivulet flowing at its basis, from which it rises almost perpendicularly, to the height of two hundred feet, by three hundred in breadth. Above, it is covered with dark earth, fragments of rock, and towering trees. The whole mass is columnar; the pillars being irregular pentagons, the sides of which vary from five to eight inches in width; and all the pillars stand close to one another without adhering. There are no joints, nor natural divisions in the shafts, from the bottom to the top; though in some are seen casual fractures, which cross the diameters at different angles, evidently occasioned by external injuries from falling substances, as those columns which are not exposed to similar injury from above are perfect. This magnificent breast-work stands nearly perpendicular, with a slight inclination towards the south-east. But the most singular feature of this basaltic formation is presented on that quarter which is highest up the stream. The columns there descend from the same elevation with the rest, and are parallel to them, till within twenty-five feet of the water, where they swerve into a graceful sweep, or segment of a circle, of which the diameter might be forty or fifty feet. The shafts of this curved part preserve their exact juxta-position to each other, and have been as entire as the upright ones, though now they appear considerably more shattered, by fragments of rock precipitated from the top. The whole bulk consists of hard compact basalt, of a dark-blue

colour, much resembling many of the beds of trap-stone in Europe.

On the contrary bank of the river, the rocks are so intricately over-grown with underwood that it was too difficult for us to ascertain whether they were of corresponding structure; but about a quarter of a mile higher up the current, the basaltic form was apparent on both sides. There the clustered columns are lying in almost every conceivable position with respect to each other, yet all in so regular a state as to imply that they have not been disturbed since their first arrangement, by whatever means that may have been produced.

A heavy shower of rain hastened our departure, after some time spent in beholding and admiring this stupendous work of almighty skill. On our way home, we had an opportunity of observing the simple and ingenious process by which the islanders obtain fire. A man took a piece of dry purau wood, twelve inches long, and two thick. With another stick of the same tree, sharpened to a point, and held with both his hands, at an angle of about 45° , he rubbed the former gently, as it lay on the ground, till he had scratched a groove in it several inches long. Then, continuing the same operation, but pressing the point harder upon the lower piece, and increasing the velocity of the motion, some brown dust was soon formed within the groove, and collected at one end. In a few seconds smoke was apparent, and the dust was ignited. The spark was then immediately conveyed into a finger-hole opened in a handful of dry grass. The man blew upon it, and, waving the tuft in the air, the grass was quickly in a flame. The whole experiment did not occupy more than two minutes.

Nov. 2. From an interesting conversation with Messrs.

Nott and Wilson, this evening, we obtained the following information. King Pomare, though his power has long been absolute, has never intermeddled with the spiritual concerns of the missions, or of the Christian churches formed in his dominions. He was long ago baptized, but has never yet partaken of the Lord's Supper, nor sought admission to it, often saying that he is not a fit subject. In fact, he seems to have a dread of this ordinance, lest, by unworthily receiving it, he should incur the Divine displeasure.

The Tahitians, in their heathen state, never forgot a benefit or forgave an injury. In the last war between the Christians and idolaters, the latter being vanquished fled to the fastnesses of the mountains. A chief of the victorious party, learning that, among the enemy who had thus escaped, there was a man who had shewn kindness to himself in a former war, set off to find him, tracking the fugitive as well as he could from hill to hill, and thicket to thicket, frequently calling him by name, to the extent of his voice, imploring him to come forth, and promising him safety and subsistence. At length he found the poor fellow, received him under his protection, brought him from the wilderness to his own house, and there fed and treated him with the hospitality of a kind friend. Nor were instances of such gratitude rare. On the other hand, their revenge was implacable, following its victim from island to island, or waiting from year to year, till it could revel in his agonies and exult over his death. Christianity has confirmed what was good, and extinguished what was evil, in the habits and dispositions of these people. They love as brethren, and they can forgive, as they pray to be forgiven. This was signally exemplified in the war above alluded to, which was conducted without ferocity, and in

which, for the first time, mercy was shown to the vanquished. The Christians conquered by their valour, but they triumphed by their forbearance. Neither plunder, nor violence, nor massacre followed the defeat of their foes; and the latter, astonished at this new thing in the islands, were soon induced to submit to such magnanimous conquerors.

The ancient wars of this people were horribly destructive—when the weapons were slings, spears, clubs, &c. and the conflict was decided, man to man, at close quarters. The greater part, on both sides, often fell; the prisoners were butchered in cold blood; and those who fled to the mountains were hunted down and slain, like wild beasts. Since they have procured fire-arms from European visitors, and learned the use of them, the slaughter on their battle-fields has not been so great in proportion as formerly. The gospel of peace, however, has abolished all wars in those islands which have cordially received it.

Nov. 3. Several persons brought us presents of fruit, this morning, among whom was a female chief, whose husband is “a man of low degree.” Such unequal matches are frequent, but they affect the condition of neither; the woman retains her rank and authority, but does not exalt her partner to an equality with herself in these respects. The children of such marriages, under the reign of idolatry, were always destroyed at their birth, as being degraded by the inferiority of their father. Now all children are not only spared, but tenderly nourished and trained, by both parents, who are affectionately fond of them. Yesterday we saw at the church-meeting a woman, who is now regarded as a pious character, who, “in her times of ignorance,” had killed eight of her offspring with her own hands. What ought to be our detestation of

a system which thus outraged Nature in her dearest charities ! What our admiration of that religion which proposes to reclaim the beings whom that system had perverted—and which *has* reclaimed them, in hundreds, yea, thousands, of instances !

This afternoon our kitchen took fire, and the whole fabric was quickly consumed before our eyes. The loss was not great. Our provisions are dressed, at a short distance from the dwelling, under a wide-spreading purau tree. A fire is made on the ground, and, to prevent its being extinguished by a sudden fall of rain, a few large leaves were formed into a kind of roof, which was suspended by a string fastened to an over-hanging branch. By some accident the flames caught this awning; in an instant all was in a blaze, and a few moments afterwards all in ashes. Few are our wants in this happy land, and they are easily supplied; in no part of the world, probably, with less variety of materials for providing the comforts of life, are the latter more accessible to every body, in all places and circumstances. The evils of wealth and poverty are scarcely known, where hogs and fowls are all that are needed for animal food, and wholesome fruits may be plucked from almost every bough; while, to build dwelling-houses, frame vessels to navigate the ocean, and furnish clothing suitable to the climate,—the wood, the bark, the leaves of trees, self-planted, or improved with small culture, abundantly suffice.

Nov. 4. Being sacrament-day, we partook, for the first time, of this ordinance, with our brethren and sisters from among the Gentiles. We had the privilege of carrying the elements to the communicants, and were deeply affected to observe the becoming solemnity with which they were received,—in some cases, with tears, and with

trembling. From the devotion which was manifested, and the great care taken by their pastors in receiving candidates to the Lord's table, there was good cause to hope that those who here commemorated the dying love of their Redeemer were worthy, however little they might seem in their own eyes. There were sixty-five natives, men and women, present. All who have been baptized are candidates for this ordinance; but none are admitted till the Missionaries are fully satisfied of the sincerity of their professions, and the reality of their religion, by the consistency of their conduct and conversation. Among the communicants, this day, was a man who had been a priest and a prophet of Oro, the god of war—and not the Mars only, but the Moloch of Polynesia—so cruel and abominable were the rites with which that representative of Satan was worshipped. This votary, however, once so honoured and enriched by his office, when he felt the gospel as the power of God, renounced his distinctions, forsook the craft whereby he got his wealth, and became, so far as man can judge, a sincere and humble disciple of the Lord Jesus. The fact and evidence of this, and many a like conversion, cannot be doubted by infidel or gainsayer; the common daylight reveals these; and God who knoweth the heart, we must believe, will shew, in his own time, that, in the majority at least, the changes were not less real and spiritual than avowed and apparent.—How delightful it was to us to witness such a company as were assembled this day, in such a place, words cannot express. Their whole behaviour in the house of God corresponded with that of an old-established congregation; and their appearance was that of respectable people, according to the peculiar habits and manners of their country; modesty, cleanliness, and neatness characterizing their deportment, their persons, and their apparel.

In the afternoon we were present at the catechetical instruction of the children, by Repaparu, a chief who lives in this vicinity. There were a hundred and four of these little ones assembled round the patriarchal teacher; among these we observed but one who had any personal defect; the rest were healthy and cheerful, sound in mind and limb. The sight was beautiful, but its moral aspect was yet more so to the eye of faith, at once seeing and foreseeing the effects of Christianity thus supplanting paganism on a soil which the latter had cursed with thorns and briars, through unrecorded ages past.

In the evening we distributed medicines for the use of men, women, and children, who came to us, afflicted with a complaint (very prevalent just now) which occasions great difficulty of breathing, but which soon gives way to such simple remedies as we may venture to recommend. Mr. Nott says that he remembers several occasions when epidemic disorders have visited these remote regions, brought by strangers from the other side of the globe. A grievous ulcer, at one time, was thus introduced, which spared neither chiefs nor people, nor the Missionaries themselves; and a canoe coming hither from the Leeward Islands, while this plague raged, took back the infection to their shores. It does not appear that the children here are subject to such infectious disorders as prevail in Europe; the small-pox, measles, hooping-cough, croup, &c., are unknown. Scrofulous complaints are common, and make shocking ravages. There are a few lepers; we have seen one in attendance on the king; his skin is white, covered with a scaly scurf, and exceedingly unsightly; his hair and eye-brows are of a flaxen colour, and his eyes very tender. The disease is not considered contagious. Consumptive cases occur, and cut off many of the young.

Nov. 10. The corpse of a child was interred this morning, according to the Christian rites now observed here. The coffin, shaped as in England, was neatly covered with white native cloth, bound about with cinet. While borne on the road, a mat, for a pall, was thrown over it, but when set down at the grave-side this was removed and spread on the grass. The Missionary (Mr. Wilson) having read a chapter from the New Testament, prayed, and delivered a brief discourse. The coffin was then let down into the ground, by slips of purau bark, which served for cords, and the mat, folded up, being spread upon it, the earth was thrown in, and the grave closed. What seemed to us remarkable was, that the father himself assisted in depositing the remains of his offspring in the dust, and was the first to begin filling up the opening by pushing the earth into it. This, however, he did with affecting solemnity, though not a tear rose in his eye. The mother was not present.

We have learnt that there is no class of names here appropriated exclusively to either sex. Parents give their children such as they please, which are often chosen from local or incidental circumstances, and are sometimes absurd enough. Thus there is *a boy*, in this neighbourhood, who is called *Vahineino*, which means *a bad woman*; also a girl, *Taata-maitai*, *a good man*. Children do not take the names of their parents, and each person has but one at a time; this, however, he may change at will, and go by ten or more in the course of his life; but formerly no one durst appropriate that of the sovereign, which would have been death; and so sacred was this prohibition that if there were a slight resemblance only, between a subject's name and the king's, the former must be abandoned. Hence we have never met with either person or thing called by any sound at all like *Pomare*. As this proscription extended to

the whole family of the Arii, or blood-royal, and also to the principal chiefs, the names of their vassals and inferiors, nay, those even of plants and animals (to avoid desecration), were wont to be changed when any of the privileged order received at birth, or afterwards adopted, similar ones. In their heathen state, the designations which many persons bore were such as characterized the national impurity of manners and grossness of mind. Christianity has, in this respect, wrought a happy reformation; the Missionaries, of course, refusing to acknowledge any convert or baptize any child by an improper name. The king's name, and his alone, is still regarded as forbidden to the multitude, though respectable people are said to forbear using it from reverence to their prince rather than regard to any assumed monopoly on his part. This is the only trait of a savage custom left, which we have yet found in these islands, and at any rate it is a harmless, though not an insignificant one, when regarded as the last memorial of a tyranny passed away which reached the very names of the slaves upon whom it was exercised.

Nov. 6. This evening, after the Missionary prayer-meeting, many persons followed us to our home; when they had sat awhile they informed us that they were come to see some fire-works, which they had heard we could shew them. At first we were quite at a loss to guess what could have given rise to such a report, till recollecting that, yesterday, we had tried some phosphoric matches, which we had brought with us, we concluded that these must be the fire-works of which they had been told. Accordingly we gratified the simple people exceedingly, when we exhibited the process of lighting a few such matches by introducing them into a phial containing the chemical preparation for that purpose. Repaparu, the aforementioned

chief, coming in, stood astonished, as at the performance of a miracle, when he witnessed this well-known experiment. Being invited to dip a match himself, he held the apparatus at arms' length, and tremblingly complied. He succeeded, and was delighted with the result; but his success could not embolden an ancient warrior, one who had fought many a battle, and faced the greatest dangers in the field, to touch the phial, or even to come near it; he was panic-struck at the mysterious spectacle of light coming out of darkness, though the simple method of producing fire by the friction of two pieces of wood, among his own countrymen, is, in reality, much more curious and surprising to the eye of an intelligent stranger. Frequently, when the natives examine our various articles, which may be new to them, they exclaim, "wonderful Britain!" Last night we put together a French lamp, and lighted it, whereupon our old landlord, overpowered with amazement, cried out, "*Tahiti ino !*" "*Beretané maitai !*" "*Tahiti bad ! Britain good !*" Unwilling that he should feel any prejudice against his own country, which we saw was rising in his mind, we replied, *Aita ; Tahiti maitai*,"—"No ; Tahiti is good."

Two grasshoppers were brought to us;—the one called *vivi*, of a delicate straw-colour, an inch in length, but more slender than the English insect, the antennæ also are longer; the other a small green one, half of the size of the former, and more compact in its proportions. There is a remarkable paucity of all kinds of animals in this part of the world, except of fishes, whose varieties as well as numbers are very great.

Nov. 7. We went to the chapel this morning to see the schools. That for adults commenced at six o'clock with singing and prayer. There were between two and three hundred

present, whose names were called over, each answering to their own. A chief superintended the lessons; the people read one to another, some in elementary books, others in the Scriptures; many with great fluency. At the end of an hour they went away, when the children came in, with their teachers. This attendance also lasted no more than an hour. The portions of time devoted to instruction are necessarily short, but adapted to the circumstances of the people, who, having been unaccustomed either to close mental application, or personal confinement, would be wearied by longer exercises. But these brief seasons often recurring, and the minds of the learners, both old and young, being quick of apprehension, and their memories tenacious, they make surprising progress.

Intelligence has just been received from Eimeo, that the king is worse—indeed, in imminent danger. Should he die at this time it is apprehended that there may be a serious struggle among the chiefs of this island for the ascendancy; jealous symptoms occasionally appearing. Should such a convulsion take place, neither our property nor our lives would be very safe, in the reaction, or rather the resurrection, of heathenism, which is not dead but sleeping in the hearts of the unconverted; for we cannot forget that the *profession* of Christianity is *not* Christianity, however happily influential in restraining evil it may be under ordinary circumstances; but in the “time of temptation” what can be expected from those who “have no root in themselves?” Our fears, however, may be groundless, and arise from our inexperience of the *improved* character of the whole people, and the *regenerated* character of a great many, who constitute the Christian churches among them.

Nov. 8. We were presented with a bunch of bananas, of extraordinary size, weight, and number of fruits; of the

latter there were two hundred and fourteen, most of them full-grown. It was as much as the strength of one of us could accomplish to lift this single cluster from the ground.

Several chiefs called to take leave of us, being about to sail for Eimeo to visit the king. It is supposed that, in the event of his demise, Tati, his prime adviser, will assume the regency, as guardian to Pomare's son or daughter, both of whom are children. This chief, though an able and worthy man, is not generally beloved, as he is suspected to be inclined towards arbitrary measures in the administration of state affairs, to which the people, having now tasted the sweets of enfranchisement, are resolutely opposed.—“The Lord reigneth; let the earth rejoice, and the multitude of the isles be glad thereof.”—This is our assurance of hope.

Messrs. Armitage and Blossom came, this afternoon, to inform us that they had examined and approved of the station which had been pointed out for a cotton-mill, in Eimeo. The chiefs of that island were very anxious that the manufactory should be established there, and had offered to build suitable houses, &c. if it were so determined. Pomare, too, had said that he should not prevent it, if we were in favour of Eimeo,—though both he and Manaonao, a principal chief here, had set their minds on having the first cotton-works commenced in Tahiti: the latter, fearing to lose this benefit to his district, had actually dispatched two double canoes, with forty men, who had taken possession of the machinery against Mr. Blossom's will, but under a plea of royal authority. On consulting with Messrs. Nott and Wilson, it was their opinion that it would not be well to thwart the king's purposes, because, unless the undertaking were countenanced by him, it would inevitably fail in the issue.

Nov. 9. We walked to the house of Manaonao, to settle

the question respecting the cotton-factory; and at his desire we visited several places in his district of Pare, but found them all equally ineligible, there being no fall of water from any source of sufficient power to be applied to mill-work. The old man was much distressed by our unfavourable report, and requested us to explore another water-course, at a place called Pïrae, where there is a small village, with several considerable buildings, unoccupied, which might be turned to immediate use if the settlement should be made there. This site appeared to all of us preferable to any other that we had seen, and if the plan must be tried in Tahiti we agreed that this should be the place. The chief was now as much delighted as he had been before disheartened; and he issued orders for the workpeople to begin, forthwith, to put the standing tenements in repair, at his own expense, for the present accommodation of Messrs. Armitage and Blossom.

In the bed of one of the currents which we traced we found a black shell, resembling an English snail's, in size and shape, but having six sharp spines, like those of a thorn, growing round it in a spiral form, from the centre to the circumference.

Nov. 10. Early in the afternoon a ship was descried in the offing, and by six o'clock she cast anchor in Matavai bay. She proved to be the General Gates, Captain Riggs, an American, in the seal-fishery, three years from home, but unsuccessful, having taken no more than eleven thousand seals, when seventy thousand were wanted to complete her cargo. The captain had touched a few days ago at Raivavai, or High Island, where, having detected a native in the act of stealing a musket from his boat, he attempted to recover it, but received a blow from a sabre (which the savage had concealed) that had nearly cost him his life, having cut

through his hat. This island acknowledges the sovereignty of Pomare, who had visited it some time ago, and left two Tahitians there to teach the inhabitants the truths of the gospel. In the affair just mentioned, the captain was about to take vengeance upon the natives for the affront which he had suffered, but the Tahitian Missionaries interposed and made peace. Captain Riggs speaks well of the people generally, who have abjured idolatry and embraced the doctrines of Christ. Instances have not unfrequently occurred, in which the Missionaries at Tahiti have prevented the commanders of foreign ships from committing, or sustaining, injuries. Once, in war time, a party, under some provocation, had declared that they would seize the first vessel which should arrive on the coast. Mr. Nott, then residing with the king, who was a fugitive from his own island, in Eimeo, heard of this, and determined, if possible, to prevent it. He therefore wrote a letter to warn any captain who might arrive of the desperate design. It was a matter of no small difficulty to find a trust-worthy messenger, who would watch the opportunity, and deliver the caution in time to obviate the danger. By the advice of Pomare, a native of the Pomotu Islands was selected for this service. The letter was given into his charge, and he was directed to go and reside among others of his countrymen, at Matavai. It is said that, notwithstanding he acted with the utmost discretion, he was suspected by the Tahitians; however, he proved true to his employers, and by good management contrived to secrete the letter till the opportunity of using it came. At length His Majesty's ship, the *Hibernia*, Captain Campbell, appeared, and anchored in the bay of Matavai, for it was not in the man's power to get on board before she came in. The natives immediately put out in their canoes, and, being welcomed

by the crew, soon crowded the deck. They were headed by the chief of Pare, who was to conduct the execution of the plot. To throw the captain off his guard this chief presented him with a large roll of native cloth, and behaved with the greatest semblance of good will. Two or three days were necessary to complete the preparations for the capture. When the crisis arrived, the chief of Pare gave the signal of attack, but the chiefs of Matavai, who were leagued with him, perceiving that there were more of his people than of theirs on board at the time, and fearing that these would get the greatest share of the plunder, tacitly forbore to act. This, providentially, caused the delay of another day. Early the next morning, the Pomotu man, finding part of an old canoe on the beach, with perilous resolution hazarded his life in it, and was able to keep it afloat till he was received on board of the British ship. Proceeding instantly to the cabin where the captain lay asleep, he awoke him, and presented the letter. A favourable breeze was blowing, and the vessel was soon under weigh, and out of reach of danger, either from the natives already on board (including the chief of Pare), or the multitude in canoes that were putting off from the shore to join them and carry the design into effect. Enraged by this unexpected failure—the occasion of which they instantly perceived—the Tahitians on board rushed towards the cabin to murder the man who had given the strangers the hint to escape. The captain, however, protected him with a loaded pistol, which kept the assailants at bay, and they were presently all driven overboard, and picked up by their companions, in canoes, as they swam for their lives towards the harbour. Captain Campbell immediately sailed for Eimeo, where he waited on Mr. Nott, and gratefully acknowledged his very considerate kindness, to which the preservation of the ship

and crew appeared to be owing.—The same captain had an armed schooner on her way to Tahiti, the arrival of which was expected in a few weeks. He therefore left a boat's crew at Eimeo, with directions to keep a good look out to prevent that vessel from proceeding to Tahiti. The men failed in this duty, from neglect or accident; the schooner reached its appointed destination, and was immediately boarded, stormed, and plundered by the savages. One man was killed in the conflict; the rest of the crew, though overpowered by numbers and taken prisoners, eventually made their escape to Eimeo, and the schooner was afterwards recovered.

Nov. 12. We have agreed with Captain Riggs, of the General Gates, to convey us to the Leeward Islands, which he intends to visit, and whither, but for this favourable opportunity, we had not expected to be able to go before next spring.

A man from the Pomotu Islands having died yesterday, we went to see the funeral this morning. The coffin was one end of an old canoe; the corpse was covered with a piece of coarse red cloth, and tied down with a cord. Two of the deceased's countrymen dug the grave with the broad ends of two old paddles. His wife sat beside the coffin on the ground, while the earth was thrown up. She did not appear at all disconsolate, but joined in conversation, and even in laughter, with the company around her.

In the afternoon, wishing to visit Captain Riggs, to agree upon the terms of our passage, we went, accompanied by Mr. Wilson, down to the beach to look for a conveyance. The ship's boat had not come on shore, and we saw no canoes at hand, though there were many out of call round the vessel. At last we found a small canoe lying under the shade of some pandanus palm-trees, and not far

from the water's edge; but there were no able-bodied natives near the spot to paddle us, all the men being gone to the mountains to procure food, or to the ship for traffic and curiosity. Several mothers with their children having followed us, we asked a woman and a boy if they could row us to the ship. They readily answered, "Yes, surely we could;" "but," said the female, "no woman is *now* permitted to go out to any ship that comes here, as they used to do." The Missionary, however, under the peculiar urgency of our circumstances, granted her a dispensation in this case. Thereupon we dragged the canoe to the water, and shipped ourselves into it with no little difficulty, on account of the narrowness of the vessel, and its extreme liability, from lightness, to be upset by the smallest derangement within. The woman and boy took their stations fore and aft; Mr. Tyerman sat near the head, next to the boy; while Mr. Bennet and Mr. Wilson occupied the space between them and the woman at the stern. We got pretty well over the surf, but as we proceeded from the shore, and found the swell of the sea regularly increasing, while the upper edge of our little bark was nearly even with the water, we began to feel the peril of our situation, and heartily repented having quitted the firm land in such a cockle-shell. But, as Mr. Wilson thought there would be quite as much danger in attempting to return now, as in going forward, we pushed away, and were soon alongside of the General Gates; when, as might have been expected, we perceived the agitation of the water to be greatly heightened by the rocking of the ship. Our canoe, however, was paddled up to the gangway; whereupon, Mr. Tyerman, being nearest to the ladder, stood up and caught hold of the ropes; but, as the first step was rather high, he inadvertently, though very naturally, set his foot on the edge of our tiny

vessel, which, before a word could be uttered to warn him of his imprudence, was fairly overset and floating bottom uppermost. Here Mr. Bennet must speak for himself—“Anticipating this catastrophe when I saw Mr. Tyerman get up, and not being able to swim, I seized hold of the side of the canoe, and kept hold when it was capsized; but having only the round bottom to rest my arm upon (canoes being without keels), I felt I should not be able to maintain my buoyancy long; I recollected also that many sharks are usually in the neighbourhood of ships, off shore. In this extremity I cried out loudly for help, and soon saw many of the natives peeping carelessly over the sides of the vessel, and saying one to another, ‘*Te papaai roto te miti! te papaai roto te miti!*’—‘The foreigners are in the water! the foreigners are in the water!’ But they moved not to my assistance; in fact, being themselves almost amphibious, and such accidents often occurring to them, they thought we were sporting among the waves; it never came into their heads that we could not swim! Mr. Tyerman, however, on looking back, and perceiving our plight, hastened to obtain a rope, which he and another person threw overboard; when one end falling across the canoe, within my reach, I eagerly grasped it, first with one hand, then with the other; but I had no sooner let go the canoe, expecting to be hoisted up into the ship, than down I sank close under its side. My instant thoughts were these:—they have dropped the rope without keeping hold of the other end; I shall now certainly be drawn under the vessel;—and thus I enter eternity! It is the will of God; and I commit myself to his mercy, in whose presence I must appear in a few moments! While these presentiments were rushing through my mind, suddenly I felt the rope tighten within my hands, for I continued to clasp it instinctively, though

my head had already become confused, from the quantity of water which I had swallowed, and the horror of my natural feelings—though perfectly willing then and there to die, if such were the appointment of Providence. But a gracious Power was present to preserve me, and happily I was hauled on board, when I speedily recovered to the delightful enjoyment and expression of gratitude and praise for this great deliverance. Mr. Wilson, who held by the after-part of the canoe, was rescued by some natives, who sprang from the ship into the sea as soon as they were aware of his actual danger. As for the woman and the boy, who had paddled us from shore, they swam about quite at their ease till they could conveniently climb on board of the ship.”

This evening, after our return to land, Mr. Nott related to us several particulars concerning the last battle of the last war—and may it ever *be* the last!—in this island; when Pomare, having professed himself a Christian, was opposed by a powerful idolatrous party, and overcame them, not less by his clemency after the conflict than by the prowess of himself and his followers in it. It was on the twelfth of November, 1815, that this decisive action was fought, and it was the Sabbath. Pomare had previously landed from Eimeo, with a considerable number of his faithful adherents, most of whom, like himself, had renounced the worship of idols; and with the force which he then mustered (about eight hundred, including those who had joined him in Tahiti), he hoped to be able to quell the insurrection and recover the sovereignty of this island. Mr. Nott, who had resided with him during his temporary exile, forewarned the king to be on his guard during the Sabbath, while the army rested for the purposes of devotion, since it was probable that the enemy would seize that opportunity to attack

him during the time of divine worship. Accordingly he commanded his people (as many as had the opportunity) to assemble armed, and to be prepared at any moment against surprise, but on no account to move except in obedience to his signals. Having planted their muskets on the outside of the building in which they were convened, at the hour of prayer, they entered upon the solemn service, but were soon interrupted by the cry, “it is war!—it is war!”—Pomare, who remained without, on a spot where he had an ample view of the neighbourhood, having discovered a considerable body of the enemy, hastening in martial array towards the place where he and his people were met. He, however, maintained his presence of mind, and ordered that the singing should proceed, prayer should be made, and the whole duty of God’s house be performed, unless actual hostilities were commenced before it could be concluded. This was done, when, under the dire necessity laid upon them, they rose from worship, and went forth to battle, resolved, in the spirit of the exhortation of Joab to Israel, to “be of good courage, and play the men for their people, and for the (cities) of their God;” content also to add, “the Lord do that which seemeth him good!” Thus they marched in several bands, one following another, to meet the foe. When the first troop had advanced some distance, a signal was given, whereupon they halted, and, falling down on their knees, implored divine protection, and success against the idolaters. They then went forward, and the second division, at the same place, bowed themselves on the ground in like manner, supplicating help from above; division after division followed the example, and thus, not with carnal weapons only, but with the most effectual missile from the armoury of God—with “*all prayer*,” they faced, they fought, and they discomfited, the rebels. One of the chief

prophets of Oro, the god of war, animated the idolaters, promising them victory, the spoil of their antagonists, and the sole dominion of the island. The struggle was long, and fierce, and wavering in its issues, as the desultory conflicts of undisciplined combatants must be. While the foremost warriors of the king's army were thus engaged with open breast, and arm to arm, against their desperate assailants, a corps of chosen men, defiling through a wood that flanked the field, emerged from thence in the critical juncture, and fell with irresistible impetuosity upon the rear of the latter, levelling and routing all before them. The chief commander of the idolaters was slain, and the intelligence of his death being rapidly communicated through the ranks of his followers, already broken, a panic seized them, and they fled in utter confusion to the mountains.

The prophet of Oro, among the most disheartened and terrified, sought refuge with the rest in the recesses of the interior. He has since declared that the power of Oro then forsook him—the evil spirit went out of him, and never afterwards returned. Pomare's conquering bands were eager to pursue the fugitives and complete the victory, though they disavowed the purpose of destroying them. The king, however, interfered, and said, in a style of oriental magnificence, "The mountains are mine: follow not the vanquished thither! The motus (the low coral islets where the enemy had left their wives and children) are mine: let them alone there also. Proceed only along the open ways. Take no lives:—take nothing but the spoils which you find in the field or on the roads." The idolatrous prisoners were so affected by the king's lenity, and the forbearance of the victors generally—having expected, as a matter of course, to be barbarously murdered in cold blood—that many of them

immediately offered to join Pomare's army. These were magnanimously pardoned, and received into his service; so that, on that very day, idolaters who had fought for Oro and his priests united in rendering thanks to the only true God for the victory which the Christians had obtained. Others of the dispersed adversaries, when they saw and heard how differently the king acted on this great occasion from the inhuman usages of their country, gave themselves up at discretion, coming with their weapons in their hands, and words of peace on their lips. They were all made welcome. Thus ended that glorious day for Tahiti—glorious, not for Tahiti only, but for all the islands in the Pacific whither the gospel has subsequently been carried from that Zion in the West.

On the evening of the battle, the aforementioned prophet of Oro stole down from his retreat to the beach, with one attendant only. There they seized a small canoe, and put off to sea; but the courage of the attendant failing he flung himself into the water, at the reef, and swam on shore. The prophet, therefore, pursued his voyage alone, through the darkness of the night; and, by almost incredible exertions, reached Eimeo in safety. On landing he went and delivered himself up to the queen, whom Pomare had left behind under the care of Mr. Nott. The Missionary was consulted as to what ought to be done with this strange and terrible being, who was known to be at once one of the most implacable of the king's enemies, and the most malignant of the opposers of Christianity. A hesitating word from Mr. Nott might have caused him to be massacred, without mercy, on the spot. "Let him live; do him no harm; give him food," said the Christian teacher; and his advice was obeyed. The humbled and astonished captive was overcome by such unexampled kindness; and,

being allowed his liberty, he began to attend the school for adults : soon afterwards he made open profession of the faith of the gospel, and has thenceforward conducted himself as a sincere convert.

Such was the effect, upon the minds of the natives at large, of the clemency shewn to the defeated rebels in Tahiti, that a spirit of prayer came upon the whole population ; and the voice of penitence, of supplication, or thanksgiving, resounded at all hours of the day from the bushes, under cover of which the people—men, women, and children, socially or singly—retired to give utterance to their desires, their fears, or their exultation, under the conviction of sin, alarm at the judgments which they heard denounced by the new religion against the wicked, or their joy, hope, and peace in believing. The priests of Oro were maddened by this change, which they could not prevent ; they threatened the king, the people, the Missionaries, but their rage was impotence. Their idols could not save either themselves or their worshippers ; all the former perished, and many of the latter turned from them to serve the living God.

CHAPTER VII.

Visit to Bunaauia—Maubuaa, or the Swine-owner—Man punished for Swearing—Return to Matavai—Coral-groves—King of Borabora's Solicitude to have a Missionary—Eagerness of the People to obtain Books—Anecdote of Pomare—Visit of Captain Walker—Simple Substitute for Bel-lows—Interview with Pomare—Sail to Eimeo—Examination of Can-didates for Church-fellowship—Public Fast and Prayers for the King—Anecdote of Raiatean Affection towards a Missionary—Shaving Process—Singular Species of Crab—Native Generosity—Evils resulting from the Use of Stills—Taro-Plantation—The Hoop-Snake—A Court of Justice—First Burning of Idols.

Nov. 15. WE sailed coastwise, this afternoon, to Buna-auia, to visit the Missionary station where Messrs. Darling and Bourne labour. By the way we touched, in our slight boat, upon many sunken rocks, which lie thick between the reef and the shore; but in every instance we escaped without injury.

We have been gratified with a sight of the printing-office, from which, besides portions of the Scriptures, a translation of Dr. Watts's Catechisms, and a complete edition of Tahitian Hymns, have recently been issued. We afterwards proceeded to the chapel; it occupies a piece of ground formerly desecrated by a vast marae, of which there is yet a relic undestroyed—a memorial reminding beholders of what hath passed away, and from what thral-dom the children have been delivered whose fathers Satan

had bound, it may be through a series of ages, since these islands were first colonized by sinners, who, descended from Adam, "have gone in the way of Cain." The country hereabout is well cultivated, and proportionately fruitful. We were glad to see many dwellings in progress of erection upon the improved plan of wattling and plaster; having the interior divided into convenient family apartments. Proofs of industry and advancement in civilization were discernible every where, in the persons, the dress, the manners, and the habitations of the natives. Formerly the desultory, roving, and indolent habits of the whole population of these islands prevented them from taking any unnecessary pains to build their houses for permanent occupation. The provident and well-regulated modes of living, introduced with the gospel, have proved favourable to improvement in every way, and perhaps in none more than in their domestic economy, from which, decency, good order, and comfort have expelled the grossness, confusion, and filthiness of what might be called promiscuous intercourse—when men, women, and children, inmates and strangers, ate, drank, and lodged, in one long, narrow apartment, of which the whole structure consisted. So much are the residents in this district pleased with the happy innovations lately adopted, that at a public meeting, expressly convened for that purpose, a resolution was passed, that any house thereafter built in the old slovenly style might be pulled down by any body, and the dilapidator should be exempt from punishment.

A few mornings ago a woman, with an infant in her arms, called on the Missionaries here to beg a little milk. Being asked whose child it was that she carried, she answered, "mine." To a second question, as to its age, she said, "It was born last night, when the moon was

yonder," pointing to that part of the heavens from which the beautiful planet had lighted her babe into the world. The pains of parturition are comparatively mild in this genial clime, and under the favourable circumstances which freedom from artificial restraint in clothing, and bodily exercise naturally produce. Yet there are here occasional cases of death among the women from that cause.

Nov. 17. Several chiefs of this district have waited upon us with presents of fruit and hogs. Among these was one named *Maubuaa*, or pig-owner. His office under the idolatrous system was to provide human sacrifices when the king required such from this neighbourhood. With a stone, or other weapon, he used to spring upon his selected victims, unawares, and, when slaughtered, packed the bodies in cocoa-leaf baskets, and delivered them to be hung up, according to custom, on sacred trees, round the maraes of Oro. This man has slain many for such horrid offerings. He is now a member of a Christian church, and, to all appearance, "a new creature."

The Missionaries have sometimes much to bear with in the conduct and conversation of their converts,—even those who have given satisfactory evidence of their genuine change of heart. The day on which Upaparu, a chief of the district of Matavai, had been baptized, he addressed Mr. Bourne in a very improper spirit, rudely demanding, "What are you teaching us? And why do you not instruct us in English, and other things besides religion?" "A soft answer" turned away his wrath, though it did not satisfy him; he went away offended. A day or two afterwards, reading the words of our Saviour to his disciples, "He that despiseth you, despiseth me," he was smitten to the heart, and became so troubled on account of his bad

behaviour to the Missionary that, though he held out some time, he could neither eat nor sleep till he had confessed his fault and obtained reconciliation.

In the afternoon it was announced to us, that the congregation of Christian natives had met in the school-room, and desired to see us. We found about five hundred present, whom we affectionately addressed 'on their privileges and duties. They then signified their wish to be permitted, individually, to shake hands with us, in token of their esteem, and we cheerfully consented; the women first, the men next, and the children last, coming forward in turn thus to congratulate us on our arrival among them. A hymn of praise was then sung, and Mr. Bourne concluded this meeting of warm hearts and happy countenances with prayer.

Not only the chapel, but the school-house in which we had just met, and the dwellings of the Missionaries, stand upon the ground of the demolished heathen temple already mentioned. It was of great extent, and was held in such veneration formerly that it was usual for the inhabitants of the adjacent valley, which winds into the interior of the island, to come every morning, and offer prayers on their knees, at this shrine of the prince of darkness.

Nov. 18. Being the Sabbath, public worship was devoutly attended by congregations of seven to eight hundred persons. An ignorant old man, who had made no decided profession of religion, was excluded from divine service, and required to stand on the outside of the chapel during its performance. He had been guilty of profane swearing, which in the eyes of these people is a heinous offence. In a fit of passion he had threatened one who had provoked him, in very peculiar phraseology, namely,—

“that he would kill, and deliver him to be eaten by his God.” This menace, in their idolatrous state, was regarded as the most dreadful that could be uttered; and the culprit, on the present occasion, was punished by the authority of the chiefs, who, though they mingle not only in the sanctuary but in general with the people, as their equals (all being under the government of the laws), yet when they please to command are still obeyed with implicit deference.

Nov. 19. As we returned to Matavai the day was exceedingly fine, but the heat of a vertical sun, to which we were exposed upon the water, without awning in our small boat, made the voyage irksome. The bottom of the sea, as we glided along, was brilliantly bestrewed with corals, in endless variety of form and exquisite tints of colouring. Among the myriads of beautiful fishes that sported in these submarine forests was one of very peculiar shape. It was about an inch long, crossed with three black belts in a parallel direction. The body, which is flat, terminates abruptly, as though it had been cut short behind, and from this squared end the tail projects.

In traversing the bay of Matavai we found a considerable swell breaking upon the beach, at the foot of One-Tree Hill, from a cavern whence the foam came rolling and flashing with furious precipitation. On reaching Mr. Nott's house, we found there the King of Borabora, whose name is Mai. He had brought a letter from Mr. Orsmond, the Missionary on that station, expressing great joy at our arrival here, and affectionately inviting us to visit that island. On hearing that Mr. Jones had come out with us as a Missionary, the people of Borabora had held a public meeting, and resolved to request Mr. Jones to settle with them. So earnest were they to obtain their object that the king himself had been deputed as their ambassador,

and had come a hundred and thirty miles hither in an open boat. By the way he had been driven from island to island by contrary winds, and at length reached Tahiti with his life in his hand, preserved to him by a merciful Providence. Mai is thirty-five years of age, a tall and stately person, with pleasing manners and intelligent aspect. The case of Borabora is not singular; Missionaries are wanted on every hand; and from shore to shore, on the Pacific deep, voices are crying to sister Britain, "Come over and help us!"

Before we left Bunaauia, this morning, we had an opportunity of witnessing how eager the natives are to obtain such books as are, from time to time, printed here. Mr. Bourne had just completed a compendious spelling-book, with a translation of Dr. Watts's small catechism. This book they call the *Baba*. It having been announced for publication to-day, before six o'clock in the morning about a hundred persons crowded the house, anxious to secure the precious volume; and, being fearful that there might not be copies to supply all, each urged his claim to priority of purchase. The price was a bamboo of cocoa-nut oil. "See," cried one, "how large a bamboo mine is!—let me have a book first." "But mine is much larger than his," exclaimed another; "let me have one before him." A poor man, lest he should be too late, had applied on Saturday night, but could not get his *Baba* then. He, however, refused to take back his bamboo of oil, and lashed it to one of the posts of the house, to hang there in readiness against the Monday. All, at length, were gratified.

Nov. 20. We had invited Mai to breakfast with us at eight o'clock. He arrived before seven, having previously attended the adult-school in the chapel. He brought in his hand a copy of the three Gospels which have been printed in the Tahitian language. The word of God is made the

travelling companion of these people, who go not from home a day without it. The king appeared to prize his treasure exceedingly. At breakfast he sat at table with us, and used his knife and fork with tolerable address, after the European fashion. He ate heartily, but not immoderately. The Tahitians often take a large quantity of food at once, but then they have but one principal daily meal, in the forenoon, and that consists chiefly of vegetable provision. Pomare once dining on board a ship, the captain asked him what part of the fowl he would please to have. "All of it," replied the king, to the astonishment and amusement of the foreigners, who soon, however, perceived the purpose for which his majesty chose "the lion's share;"—he had several attendants, to each of whom he sent a part. Mr. Orsmond and Mr. Jones wrote a letter of grateful acknowledgment to the people of Borabora, declining their invitation at present; after which Mai left Tahiti on a visit to Pomare, at Eimeo.

Nov. 22. Mr. Davies, the Missionary at Papara, arrived here, with intelligence that the king, with his chiefs, had landed at Atehura, from Eimeo, last evening. He gives an encouraging account of the progress of the gospel on his station.—In the afternoon a brig, direct from Port Jackson, anchored in Matavai Bay. It proved to be the *Dragon*, Captain Walker, who brought a letter for the Missionaries here, from the Rev. Mr. Marsden, informing them that in a late trial between a Mr. E. and himself, as the friend of King Pomare, damages to the amount of £1200 had been given in favour of the latter. Captain Walker said he had lately been in Bengal, and that at a place where he had given an account, in a public assembly, of the wonderful changes which the religion of Christ had effected in these islands, a young man, a

Brahmin, stepped forth, and, in a long and energetic address, declared his astonishment and delight at hearing such good news, and concluded by saying that thenceforth he himself would abandon idolatry, and embrace the faith which had wrought such marvels here.

Nov. 24. A message arrived from the king, who is at Bunaauia, expressing his earnest wish, that we would defer our voyage to the Leeward Islands, for certain reasons. We deemed it expedient to comply, though our arrangements were otherwise nearly completed.—As we returned home from Mr. Wilson's, where we had dined, we observed on an open, airy plot of ground, near the sea, a Tahitian apparatus to perform the work of a pair of bellows, in blowing a fire to heat iron. This contrivance was under a fara-tree. In order to concentrate the wind to a point, and bring the blast upon the flame, several mats, made of cocoa-leaves, were placed so as to form a sort of funnel, behind which the fire was kindled. Some of these mats were fixed upon their edges, forming an acute angle, at which two others were placed on their ends, about a foot from the ground. Thus all the wind falling within this opening was made to pass through the aperture at its contracted end, and thereby brought to bear upon the fire. Though there was only a gentle breeze abroad, yet the blast here was sufficient to produce the intensity of heat required.

Nov. 26. Accompanied by Messrs. Nott and Crook, we sailed to Bunaauia, in Captain Walker's boat, on a visit to Pomare. In approaching the royal presence we had to pass by a long line of soldiers, who had been stationed in advance to receive us. Several of them carried bells in their hands, which they tinkled from the time when we came in sight till we had passed them. These body-guards stood with their muskets shouldered, but did not fire them.

We found the king lying upon a couch, covered with a white counterpane, and his head considerably raised by pillows. He received us very graciously, and we, in return, wished him "every good," according to the most approved form of salutation used here. He looked better, we thought, than when we last saw him, in Eimeo; but yet his person was much swollen, and, on feeling his pulse, the arm remained pitted where the pressure had been. The queen, with her son upon her knee, sat near the king, and a number of chiefs, both men and women, were in attendance, all sitting cross-legged on the floor, at the extremity of the shed in which this audience was given. A table was placed near Pomare, on which were spread various fruits and wines, of which we were invited to partake. Among the company present we noticed one of those natives whose complexions are as fair as those of Europeans; but in this instance his white and florid colour appeared unnatural, and the effect of disease, the skin being scaly, and his weak blue eyes so tender that he held down his head to escape being annoyed by the light. It is common for persons, afflicted with incurable disorders, or any strange deformity, to resort to the house of the king or some great chief, where, as part of their retinue, they find a sanctuary and maintenance.

The king being too unwell to converse much, after sitting a little while, and talking on subjects connected with our visit to his dominions, we took our leave. We were afterwards informed that Pomare had been seized with a fainting-fit, last night, and it was apprehended for some time that he was dead. The Missionaries were immediately called in. They found the chiefs and all his attendants weeping round him. When he revived, he complained of violent pains in his right side, and was

so impressed with the expectation of early dissolution that, as soon as he was able, he entered into discourse with them on the probable consequences of his death. Though he would give them no positive directions respecting his successor, he earnestly exhorted them to be unanimous in their choice, and then they would do well.

Nov. 27. On our return to Matavai, we found a man, who was at work on the new road, dressed in a jacket of the cloth prepared from the husky material that envelopes the roots of the cocoa-nut, the strong fibres of which stand at right angles with each other. Such vegetable cloth possesses great strength, and is often used in sails for canoes. This jacket was purchased of the owner for a knife. As we passed many small dwellings by the wayside, the people every where saluted us, offering pine-apples, cocoa-nut water, or any dainty that they had, which might be acceptable to us.

Nov. 29. In the forenoon we embarked on board of the General Gates, and sailed for Eimeo, where we landed, in the course of five hours, in Taloo harbour. This is one of the most secure, capacious, and beautiful ports in the world, five hundred vessels might ride here in perfect safety, while wood and water might be obtained within a few yards of the anchorage. In the evening we had an opportunity of witnessing with what circumspection the Missionaries admit natives to religious privileges. Two men and two women were examined, previous to their being received as communicants, touching their knowledge of the nature of the Lord's Supper, the obligations of church-members one towards another, and the general social and relative duties of professing Christians. The answers of the candidates were highly satisfactory, and the exhortations of their teachers were fervent, faithful,

and authoritative, as became ministers of the gospel of truth, which requires purity of heart and holiness of life in all its subjects. We, ourselves, put several questions. To one man we said, "What are your reasons for supposing that you have experienced that change which is called 'being born again,' and without which 'a man cannot enter the kingdom of God?'" He replied, "I feel a desire after good things, and I hate the bad things in which I once delighted. I wish to be made holy, and free from sin. Therefore I hope my heart has been changed."—Of another, a second candidate (a female), we enquired, "Since the Scriptures lay it down, as an evidence of true religion, that we love God and his people, what makes you think that you have this twofold affection?"—Her answer was, "I want to serve God; I have pleasure in attending the public and private meetings for religious instruction; and I love to be in the company of good people."—We asked the third (a man), "As it is indispensably necessary that you should constantly perform all your Christian and common duties, do you expect to be saved by your good deeds?" "No," said he; "though I think it right and necessary to do these duties, I depend for salvation on the merits of Jesus Christ alone."—To the fourth (another woman) we remarked, "As great and important duties belong to members of churches, we should be glad if you would name some of these, and tell us how you intend to discharge them?" She answered, "It is my duty to come regularly to the sacrament, to do good to other people, and to pray for them. I hope, therefore, to be found faithful in these, and all things else required of me."—These examinations continued till a late hour; yet as we were returning from Mr. Henry's house where they were held, in company with Mr. Platt, we passed many persons

who were still sitting by the road-side, waiting for the Missionary, to obtain from him information on various points of Scriptural knowledge; so eager and yet so patient are these “babes” for the “sincere milk of the word.”

We find that the chiefs of Tahiti and Eimeo have sent messengers round the islands, to request that tomorrow may be observed as a day of fasting and prayer for the restoration of the king's health; but, if it should be otherwise ordained, then directing supplication to be made that it would please God to prepare his soul for the kingdom of heaven. Accordingly, we found all the people here busily setting their household affairs in order, that the day might be kept holy as a Sabbath; it having been also determined that, till after sunset, the inhabitants should abstain from food of all kinds.

Nov. 30. Though fast-days had been partially held by those who were Christians here, on occasion of actual or apprehended war, yet this was the first national fast that had ever been observed in the islands since the gospel was planted in them. It was, therefore, solemnized with deep and peculiar feelings of awe and devotion. The services were commenced by a prayer-meeting at sunrise. In the forenoon, the public worship was introduced by hymns, successively given out, and prayers offered, by three native chiefs; afterwards, Mr. Henry read a portion of Scripture, and delivered a suitable discourse. In the afternoon, the church-meeting was held, at which the four candidates, examined last night, were publicly admitted into church-fellowship, by a show of hands in their favour; when an affectionate charge was addressed to them by the Missionary. The public service followed, as in the former part of the day, Mr. Platt conducting it, and exhorting the congregation.

Dec. 1. We have just received letters from the Missionaries, Messrs. Threlkeld, Williams, Ellis, Orsmond, and Barff, in the Leeward Islands, cordially inviting us over, and offering to send a boat for us; but as we are already on our way thither, by the American ship, this will be unnecessary. These letters contain much gratifying intelligence concerning the progress of the gospel on those stations. The following circumstance deserves honourable record:—Mr. Orsmond says, “Once, at Raiatea, on my arrival, the king, the chiefs, and great numbers of the people, ran into the water, laid hold of my little boat, and carried it, including myself and all my cargo, upon their shoulders, about a furlong inland, into the royal yard, with masts, sails, and rigging all displayed; the bearers and the accompanying multitude shouting as they went, ‘God bless our teacher, Otomoni!’ (*Orsmond*, as softened down in the delicate Pacific tongue).” A circumstance nearly similar occurred to the same Missionary at Borabora.

To-day, we agreed to give Captain Riggs, of the General Gates, nine hogs, the remaining part of Pomare’s present to us when we were here last, for our passage in his ship to the Leeward Islands. On our walk, in the afternoon, we were amused by observing the process of shaving here. The operator was sitting on the ground, holding between his legs the head of the patient, who lay most resolutely on his back during the infliction; and it was difficult to award the meed of praise between them—the barber for his skill and perseverance in clearing away a week’s growth of harsh bushy beard, with a razor little better than an iron hoop, and without either water or soap to facilitate its progress; or the victim of his bad tool, but dexterous management, for the patience and

good-nature with which he bore the torture to the last bristle of his chin.

On the beach, near the king's house, we found a small but curious crab, which is common here. These creatures bury themselves in the moist sand or mud to the depth of a hand-breadth or more. One of the largest which we dug up was three-quarters of an inch in length, of a dark-brown colour; others, however, are marked with blue spots. The peculiarity of this little animal is, that one of its fore-claws is disproportionately large, being sometimes the size of its whole body, and of a bright red tint; while the corresponding claw is of the same colour with its legs, and so small as scarcely to be perceptible without being sought out. The eyes stand at the extremity of two projections, each half an inch in length. When the crab enters its hole, these flexible instruments, which can be moved in all directions, turn downwards into grooves of the under shell, where they are sheathed in perfect security. On the approach of danger, these helpless creatures burrow into the sand with surprising celerity; but the sagacious hogs as quickly grub them up with their snouts, and greedily devour the delicate morsels. The natives call this species *ohitimataroa*, the big-eyed crab.

In the evening, a person brought us a very fine mat for sale, and requested to have a shirt in exchange. He said that the reason why he came so late was, that he wished to appear becomingly dressed on the morrow, the Sabbath. Some friends of his, who had arrived from the Leeward Islands, being poorly and scantily clad, he had generously given them the best clothes he had, leaving himself without suitable covering for the public assembly. It is an ancient custom to give to a friend whatever he asks for, whether food or raiment, and however the owner

may want it himself. To refuse a request of this kind would be deemed such a breach of hospitality as to bring upon the person the reproach of being a churl, a character held in abhorrence by these people, who, in some respects, live as if they were all of one family, and had every thing in common. It was formerly so imperative to divide their morsel one with another that when a man killed a hog it was baked whole, and all his neighbours who chose came to partake of it; he himself having only as much as he could eat, and the entire carcase being devoured at a meal. Customs of this kind, which suited the lazy and the sensual, in their heathen state, are now fast falling, as they ought, into disuse; while Christian charity, the principle of the purest benevolence, makes them ready to communicate of their good things to those that are in need, without reckless waste or unnecessary impoverishment of themselves for worthless vagabonds, of whom, formerly, there were multitudes consuming the fruits of the soil, and the produce of industry, without cultivating the one or contributing to the other.

Dec. 1. On a visit to Mrs. Bicknell, we had much conversation with her respecting the death of her husband, which took place about a year ago. She mentioned, that she had once received a letter from him on one of his preaching tours through Tahiti, before the gospel was received there, in which he complained that there were Stills in operation every where, and the people were given up to drunkenness and debauchery, in consequence of the excessive use of spirituous liquors, the fatal secret of preparing which they had been taught by strangers bearing and disgracing the name of Christians. It is melancholy to think how apt barbarians are to learn what is evil from civilized visitors, and how slow to receive that which

is good;—alas ! we may add, how much more apt to communicate evil than good, both by teaching and example, visitors from civilized nations, to ignorant savages, are ! We have already recorded that Pomare, on embracing Christianity, abolished the stills throughout his dominions ; and (though himself, unhappily, addicted to strong drink, when he had it by purchase from ships touching upon his coast,) he never permitted it to be prepared at home, even for his own gratification, lest he should “put an enemy” into the mouths of his subjects “to steal away their senses.”

Dec. 3. Mr. Platt, wishing to have a piece of ground adjacent to his house planted with taro (sweet potatoes), had mentioned it to the deacons, who assembled the congregation, last Saturday, to consider whether they would do the work for their minister. On the question being put, the people gladly offered their services, and this morning they came to fulfil their engagement. The ground for the cultivation of this root is low and wet, and here it was covered with rank and coarse vegetation. In a few hours, however, the whole plot was cleared and planted. The many hands made light work, by an easy division of the whole into small portions. Except two or three spades, short, pointed sticks were the only tools employed to root up the grass, dig the soil, and plant the taro. The labourers were very soon ludicrously bespattered with mud, yet nothing could exceed the good-humour with which they performed their disagreeable task ; many of them sat down in the mire to gather out the stones, and put in the plants. One woman only was among them, with several boys. In one quarter the king’s servants were employed, in another the queen’s, and several bands elsewhere ; all keeping to their own departments. By noon, the whole

was nearly completed, when the work-people were entertained with a baked hog and the usual vegetable fare, provided by Mr. Platt. On the occasion, sundry chiefs headed their vassals, and toiled with their own hands as hard as any of them. This is always the case when any public service is to be done, the principal men deeming it their honour to be the ablest and busiest of the multitude, who, under such encouragement as well as superintendence, vie with each other who shall do the most and the best in accomplishing the common object. The taro plants are placed something less than a yard apart; this is necessary, both to allow their luxuriant growth, and that they may be regularly supplied with water. The roots are fit for use in six months, but both the bulk and quality are much improved if permitted to remain in the ground a year. Roasted or boiled, the taro is excellent food.

This evening, at Mr. Platt's house, Captain —— gave us an account of the *hoop-snake*, of the American continent. It has its name from the form into which it coils itself, moving forward with great velocity. This reptile will sometimes attack a man, when it twines itself round his body, endeavouring to raise itself higher and higher, till it can fasten round the neck, and strangle him within its straitened folds. In such an extremity, the only certain method of extrication, if the person assailed have the presence of mind and a proper weapon, is to cut the animal in two while it is twisting itself upward; but this must be done immediately on the attack, as its operations are quick and terrifying. The bite is said to be innoxious.

Dec. 4. We have just witnessed the novel scene of a court of justice here. Hard by the chapel, there stands a magnificent purau-tree, round about and under the expanded shade of which long forms for seats were fixed,

enclosing a square of about twenty-five feet across. No pains had been taken to clear the ground, which happened to be strewn with loose stones. The judges took their places on the benches. Most of these were secondary chiefs, the superior ones being with Pomare at Tahiti. They were handsomely robed in purau mats and cloth tibutas, with straw hats, and made a most respectable appearance. There were nearly thirty of these; among whom one, called *Tapuni*, having been previously appointed chairman of the tribunal, was distinguished above the rest by a bunch of black feathers, gracefully surmounted with red, in his hat. Hundreds of people seated themselves on the outside of the square. Two young men were then introduced, who sat down quietly at the foot of the tree. These were the culprits: they were charged with having stolen some bread-fruit. Silence and earnest attention prevailed. *Tapuni* now rose, and called upon the accused to stand up, which they immediately did. He then stated the offence for which they were arraigned, and as their guilt was clear, having been detected in the fact, he told them that they had committed rebellion, by breaking the law, outraging the authority of the king, and disgracing the character of their country. One of the young men, hereupon, frankly confessed that he had perpetrated the theft, and persuaded his comrade to share with him the crime and the plunder. Witnesses are seldom called in such cases, offenders generally acknowledging their misdeeds, and casting themselves on the justice of the court to deal with them accordingly. This is a remarkable circumstance, and we are assured that it is so common as to constitute a trait of national character. A brief conversation followed among the judges, respecting the *utua*, or punishment, to be inflicted on the youths, as they were thus *faahapa*,

or found guilty. The sentence was then delivered by the president; this was, that they should each build four fathoms of a wall, now erecting about a plot of taro ground, belonging to the king. In such cases, the condemned are allowed their own reasonable time to execute the task required, and it generally happens that their friends, by permission, lend them assistance. We have seen an aged father helping his son to perform hard labour of this kind, which must, nevertheless, be finished to the satisfaction of an authorized inspector. It is remarkable, in the administration of justice here, that, when the sentence is pronounced, the criminal is gravely asked whether he himself agrees to it, and he generally replies in the affirmative. There is something very primitive and patriarchal in this simple yet solemn form of conducting trials.

A second cause now came on. The plaintiff had engaged certain persons to plant a quantity of land with tobacco, at a stipulated price. While these were at work, two fellows, not employed by the plaintiff, volunteered their assistance to the hired labourers. When the tobacco was ripe, these two came and took away a quantity of the crop, as a compensation for their officious services. The action was, therefore, brought against them, to recover the tobacco, or damages to the value of it. When the case had been stated, much discussion arose; but, as it could not be found that the law had made express provision for such an anomalous offence, the consideration of the subject was deferred till another time.

Near this Missionary station, called Papetoai, the first destruction of idols took place. Mr. Henry, still resident there, was present. A chief named Pati, having fully made up his mind to the perilous experiment, which should prove whether the objects of his fathers' worship and his own

were gods or not,—he publicly announced, before Pomare and a great number of the natives, that he would bring the images from the marae in the adjacent valley, and burn them, before the sun, next day. Some of the Missionaries, fearful of the consequences, advised him to consider well what he was about to do; but Mr. Henry, young, and zealous for the Lord of Hosts, clapped the heroic chief on the back, and encouraged him to lose no time in carrying his good purpose into execution. Accordingly, on the morrow, Papi brought his family idols, three in number, upon his back, to the place of execution. There, throwing the lumber down upon the ground, he took an axe, hewed away the wicker-work that encased them, and split the uncouth shapes, to see what might be within, when bones of fishes and men, that had been sacrificed, were found in the cavities. The dumb logs and stocks were then cast into the flames of a large fire, and presently consumed to ashes—the people gazing with horror and astonishment on the sacrilegious act, expecting that some signal vengeance would overtake the bold assailant of the gods. The latter, however, could not help themselves; and the spectators, witnessing such total impotence, felt their faith in the superstition of their ancestors not a little shaken. Their children will hardly know what that superstition was, so utterly, though gradually, have all traces of it been abolished since that memorable conflagration.

CHAPTER VIII.

Departure for the Leeward Islands—Huahine—Distinguished Natives—Speeches—Death of Pomare—Grounds on which the Effects produced by Christian Missions in these Islands have been misrepresented—Last Injunctions and Dying Scene of Pomare.

Dec. 5. TAKING leave of our friends in Eimeo, we embarked on board the *General Gates*, and were soon under weigh on our voyage to the Leeward Islands. The breeze was slight, but towards evening we came to anchor off Tituroa, eight leagues distant from Tahiti, Captain Riggs having determined to land here, for the purpose of purchasing a further stock of provisions.

Dec. 6. Glad to escape from our confined births in the ship, we rose early. A large shark being on the scout near the vessel, a hook well baited was let down, and in a few minutes the voracious animal was floundering on the deck, where he was quickly dispatched, and the fins, or flippers, taken off, to be preserved for the China market, where such commodities fetch a good price. Mr. Tyerman accompanied Captain Riggs in the boat, intending to land, which, however, was a matter of no small difficulty, and some peril. Tituroa is, in fact, a group of coral islets, ten in number, comprehended within one general reef, and separated from each other by interjacent lagoons. On the reef the surf breaks perpetually, with great violence; here the boat narrowly escaped being wrecked in attempting to push into

calm water. At length an entrance was found, where the captain got on shore, by sometimes wading up to the loins, and sometimes being carried on men's shoulders. To his great disappointment neither hogs nor fowls could be procured, and only a small quantity of fruit and fish. An effort to land on a second island proved ineffectual.

This group of motus (as they are called) is about twenty miles in circuit. They are low, flat spots, beautifully covered with cocoa-nut, vi-apple, and other trees; but the bread-fruit is not found growing here, nor, indeed, on any of the coral islands to which the salt water has access. On the contrary the cocoa frequently stands within the margin of the sea, and shoots up in stately luxuriance, with its shadow perpetually floating upon the brine. There are no mountain-plantains nor bananas here. The inhabitants of these comparative solitudes are few and poor; and, though they have acknowledged Christianity, are as yet less instructed in it than those of the more fertile and favoured adjacencies.

Dec. 7. Pursuing our course, about noon the island of Huahine hove in sight, at the distance of twenty-five miles over the lee-bow. At first the appearance was conical, blue, and dimly discernible; but, as we approached, the outline broke into distinct hills, and in the glow of sunset many sharp peaks were seen crowding through the evening sky.

Dec. 8. At day-break we neared Huahine. The island, which is irregularly oval, much resembles Eimeo in its aspect to the eye, though the eminences are neither so high nor so peaked as those of the latter, and are wooded even to the summits; their flanks, in some places rocky and steep, are hollowed into narrow fissures or deep ravines. Numerous valleys, descending from the interior, open towards the beach. Many small islands studding the face of the sea, on all sides, add a variety of graceful objects, whether contem-

plated from the deck or from the shore. One of very peculiar form, standing apart, might have been taken for a Chinese temple, built upon the waves, when seen from the point where we first descried its tapering height against the horizon. It was covered with cocoa-nut and other trees. Soon afterwards, the Missionary settlement, at the head of the bay, saluted our view, and was most welcome to our hearts. It has an imposing appearance, and reminded us more of a large town than any place we had lately seen, many of the houses being of considerable size, all white, and the chapel, a noble edifice, in the centre. A lofty mountain rises in the back-ground of this expanded picture, between the foot of which and the sea there runs a narrow border of low land, rich in tropical trees, pleasant to the eye and good for food.

Fronting this station, which is on Fare Harbour, where Captain Cook formerly anchored, we could discern, towards the north-west, the adjacent islands of Raiatea, Tahaa, and Borabora, beautifully displayed between the level ocean and the bending sky, that seemed to enclose them behind and above with an invisible fence. The morning was delightfully serene, and with a gentle breeze we were soon wafted through an opening of the reef into the calm and safe lagoon. This reef of coral extends across the bay, having two passages through which entrance or egress may be made, each about a quarter of a mile in breadth, with great depth of water; while upon the rocky barrier itself the surge is for ever rolling and retreating in foam and spray, through which no bark, however light or strong, can live to carry a crew or cargo. The bay here is a mile wide, and about as much inward from the reef to the shore; and anchorage is so secure that vessels generally lie close upon the beach, and are moored to a tree, head and stern. Two streams of fresh

water, one at the south and the other at the north side, flow into the harbour, and fertilize the land round the settlement.

Mr. Ellis and Mr. Barff, the Missionaries here, sent their boat to bring us on shore, and gave us a most cordial welcome to Huahine, on which we were glad to set our feet, as on a field which the Lord had blessed. By the time when we had reached Mr. Barff's house, hundreds of the natives had assembled to greet us, whose *Iaoranas*—"all good be with you"—rang in our ears; but to shake hands with all that offered was almost more than our strength could endure; many children were among them, and shouted for joy with the rest. With the first whom we saw came Mahine and Mahine Vahine, the king and queen of Maiaoite, who have great influence in this island, where they usually reside. Mahine, when an idolater, was a mighty man of valour, and rendered essential service in raising Pomare to his dignity in Tahiti. In the last conflict, also, with the heathen insurgents, he had distinguished himself pre-eminently. He commanded the third division in the order of march to battle, and when the first and second were compelled to fall back he firmly advanced to charge the enemy, whose chief leader was soon afterwards slain by a shot from one of his men: total discomfiture soon followed. On Mahine's return to this island, after the war, as he leaped on shore he exclaimed, "The idolaters were conquered by prayer." He seems about sixty years of age, a tall and venerable man, and generally dresses in European costume. He might at the time above mentioned have obtained extensive dominions, with great civil power, but he nobly resigned the whole into the hands of others, saying that he would have nothing to do thenceforward with political affairs, but should give himself to hearing the word, and obeying the will, of God during the remainder of his days. His consort

is a woman of royal blood, and majestic presence, with courteous manners. She dresses in the English fashion. This exalted and good man has lately sustained a severe stroke of affliction in the death of his son, by a former wife, who, had he lived, would have been king of Huahine. He was cut off by rapid consumption in his twentieth year. To aggravate the grief of the aged parent and the community at large, who had a national interest in his life, the youth was the last branch of his family that had seen the light. He left, however, a wife far advanced in pregnancy; and on the expected birth of a grandchild the poor bereaved father hangs his hope of reparation of the ruin of his house. In this prospective solace all the people affectionately sympathise. His son died about a month since, and was buried in the chapel-yard; on which occasion, close by the grave, Mahine had a little hut erected, wherein he remained, night and day, sorrowing and seeking resignation, till a few days ago, when he came forth as one who could say, "Father, thy will be done."

Our next visitor of rank was Pomare Vahine, sister to Pomare's queen, and herself the queen of Huahine. Her robe was a long shirt which reached nearly to the ground. She is an agreeable woman in person and manners. Next came Hautia, another princely personage, with his wife, a helpmate worthy of him. He is prime minister to the queen—in fact he is regent, and governs on her behalf. He was followed by a person who was once the chief of all the soothsayers, but who now appears a pious and exemplary Christian. The deacons of the church, and many of the second rank of chiefs, who are the land-owners, also waited upon us with their cheerful congratulations. This hearty reception of ourselves, as the representatives of the Parent Society, was the more peculiarly gratifying to us because

it proved the high esteem in which the resident Missionaries are held here. Mr. Bennet was invited to take up his abode with Mr. Barff, and Mr. Tyerman with Mr. Ellis. These excellent men, with their amiable wives and families, occupy comfortable dwellings, built in the English style, surrounded by neat and well-stocked gardens; and, while they zealously devote their talents to the service of man and the glory of God, they enjoy the filial affection of the people among whom they labour. Similar testimonies we can bear in reference to all the faithful Missionaries whom we have yet seen on the other islands.

Dec. 8. Being the Sabbath, we went to the early prayer-meeting in the chapel, and were astonished to find not fewer than a thousand persons assembled to pay their morning vows to God. These devout exercises, as in Tahiti and Eimeo, were conducted entirely by natives, and consisted of singing, praying, and reading the Scriptures. About twelve hundred men, women, and children, afterwards constituted the congregation, at the public service in the forenoon. The chapel is very compact and commodious, and as many as sixteen hundred auditors have occasionally been crowded into it. The pulpit stands on one side of the square area. Around it are placed the pews of the royal family and those of the principal and secondary chiefs, according to their rank; beyond these are the forms on which the commonalty sit, and also the Sunday scholars, of whom there were four hundred present. Among these were the children of the royal line, and of the great chiefs, prettily attired, as their only distinction, in *purau-mat tibutas*. After the sermons, on both parts of the day, it was difficult for us to escape from the good folks, who thronged around us to express their gladness at our arrival. But what pleased us most was a notice, given out after service,

that to-morrow there would be a public meeting of the islanders to *aroha* us among them. The word *aroha* strictly means to *compassionate*, but it is used also to signify love and delight, as well as earnest desire, towards an object. Here it implied, to give us a fervent welcome—a welcome in which the tenderness of affectionate hearts should be mingled with the joy of grateful minds, on seeing the representatives of those Christian friends, in a far country, who did not neglect to *aroha* them in their low estate, but sent the messengers of the everlasting gospel to raise them from the dust, and set them among the princes of the Lord's people, yea, to make them sit in heavenly places with Christ Jesus.

Dec. 9. Agreeable to the notice yesterday, the people assembled in the chapel, at three o'clock this afternoon, to *aroha* us on our arrival. The royal princes, chiefs, raatiras, (land-owners) and other persons, of both sexes, all ages, and divers classes, were present. A beautiful, heart-moving spectacle it was, to look upon a thousand human beings, so changed, as the adults all were, from what they and their fathers had been, through untold generations, and especially to meet the lovely countenances and gazing eyes of four hundred children among them, now training up in the nurture and admonition of the Lord—who, had the gospel not found them on the threshold of life, and rescued them, would (for the most part at least) have been murdered, at their birth, by the parents to whom they owed their existence, and from whose hands, perhaps, (as idolaters, wallowing in all manner of abominations,) death was the best boon they could have received. After singing and prayer, we each addressed the assembly on what God had done for them, in them, and by them; exhorting these Christian professors, not only to hold fast that whereunto they had attained, but to go on to perfection,

following after holiness with entire devotion of heart, soul, mind, and strength, to the Lord's service. We also explained to them the purposes of our visit, as a deputation to these islands from the London Missionary Society. Several speeches were then addressed to us; our good brethren, the Missionaries, acting as interpreters to both parties. We shall record specimens of these as translated for us on the spot.

Auna, one of the deacons of the church, said: "Brethren, our hearts rejoice exceedingly on account of the great goodness of God in bringing you among us this day. Our hearts are filled with love and affection towards you, though we never saw your faces before yesterday. My tears of gladness almost prevent my saying more. You come from a very far land, on an errand of good-will to us, and we desire that your visit should be such an one as that of Barnabas to Antioch, who, when he had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they should cleave unto the Lord. We, here, were in darkness, without the knowledge of God or the way of life, when you, in your country, turned your eyes towards us. But it was God who inclined you to think of us, and send teachers to instruct us in the good word, and lead us into the way to heaven. We now, with you, look to that Saviour who gives endless life to those who believe in his name; and we, as well as you, love Him because He first loved us and sought us out when we were running along the road to destruction. We are pleased to find that you have received our little property, which we sent to the Society to help them in causing the word of God to grow in every country; and we pray that we may never be weary in thus well-doing, but go on and increase in our endeavours, that others may be made as happy as we are. Pray you, dear friends, for us, that we may hold on to the end;

and, if at any time we faint in this work, may we remember the word of Him who hath said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

Narii, a church-member, next spoke: "Friends, elder brethren, fathers! Peace be unto you, on coming among us, from God and from Jesus Christ! Our prayers have been answered, and you have been brought hither in safety to the delight of our hearts. We long ago learnt that you were on your way, but now we have heard your voices and seen your faces, in the midst of us and our teachers, in the house of our heavenly Father, yours as well as ours. Our faith is confirmed, this day, by hearing from you the same things which we hear from our teachers; because we see that your word and theirs is *one*. Some of our brethren, who had heard that you were coming, have died without seeing you. It is the goodness of God which has lengthened our breath to bid you welcome. These children, on whom you love so much to look, we also rejoice to behold alive at this time; they are property given unto us of the Lord, which we dearly prize, and which we are determined to dedicate to him; in former days they might have been all murdered! But they and we now meet you in the temple of Jehovah! Ah! it was not so once. Pray, then, for us, that the Spirit of Christ may dwell in our hearts, and we will pray for you. If we never meet you again on earth, may we meet you, and all our friends beyond the sea, at the right hand of our Redeemer, in the kingdom of God."

Mahine, king of Maiaoite, then rose and said: "We were on the brink of the fire of hell, when the first English captain found us; and, when the second came, we were all leaping down the precipice of death. The ship Duff brought us the love of God, and the message of mercy. And yet we continued in the same wicked way.

That time, however, is past. The grace of God has turned our feet into the paths of peace and endless life. We never thought of looking to Him; we desired neither Him nor his salvation; but He sought us, He called us, and He made us to hear his voice. We, old people, well remember what we formerly were. We hated, and hunted, and killed one another. We once fed on husks, but now we feast on the ripe bread-fruit of the word of Christ. Through God's love alone that word was brought to us, by our kind friends and teachers, who leaped hither over the tops of the breaking waves to help us. May we, then, be faithful and steadfast to the end; never may you hear, after your return to Britain, that we have gone back to our evil ways; never may you have cause to exclaim—'Behold, the land which we so much rejoiced to see is become a land to be sorrowed and wept over!' This is truly a harvest of joy. We have long waited for it, and it is come at length. I am an aged man, and I trust I am going to Jesus: had I died before I saw your faces, I should not have died so happily as I shall now."

Teaua, one of the raatiras, made the following remarks:—"Friends, you have come from a very far country, out of love to our kings and chiefs, and to us, raatiras, and to all our people. By the goodness of God you are come. We did not love *you*; we did not send any body to *you* to shew you kindness. We never had such friends before. The former king of Tahiti saw your former brethren and died. He is no more; but we live to see you among us and our rulers; and, having seen you, they and we rejoice and are happy together. Our kings are glad; our chiefs are glad; our raatiras are glad; our people are glad; and we all bid you, our two elder brethren, welcome to Huahine, with praise and thanksgiving to Jehovah, for conducting you safely hither."

It may be observed, that these four persons addressed us, in the name of the respective ranks which they represented. They all spoke with ease, animation and fluency. No translation can be expected to convey more than the sentiments that were delivered, which, clothed in their native idioms, possessed a grace and simplicity not easily transferable into the diction of a more polished tongue. After these addresses we signified our willingness to give, to all who desired it, the right hand of fellowship, on behalf of the London Missionary Society, and in the name of the whole Christian world, which was deeply interested in the extension of its borders over the isles of the Pacific Ocean. The kind and ingenuous people were delighted with this token of our friendship, and all the congregation, in classes, according to their standings in the church, down to the Sunday-school children, came in due order to take their share in this hearty testimonial of good will, which, however long and wearisome, under other circumstances, it might have been, was truly gratifying to our purest feelings, and was evidently felt in the same way by all our Huahine brethren and sisters.

We spent the evening with our Missionary friends at the house of Mr. Ellis. Here a man and a woman came in, and, sitting down upon the floor, told us that they had enjoyed so much happiness at the public meeting that they could not go to rest, that night, without coming to tell us. We questioned them upon several passages of Scripture, to prove their religious knowledge, when their answers were not only generally correct, but shewed that they had diligently read and considered those portions of holy writ which have been rendered into their native tongue.

Dec. 8. At six o'clock this morning we visited the

schools, and were surprised to find two large rooms well filled; the one appropriated to men and boys, the other to women and girls, all attentive to their teachers, and employed upon their various branches of learning. Among the rest were the old king Mahine and his queen, who, with their class-fellows, were conning their Scripture lessons verse by verse, and answering interrogatories which were put to them as they proceeded. This is the exercise of every morning in the week, except Saturday and Sunday. Some were learning their letters, others spelling, many reading, and several were writing.

Mai, king of Borabora, has arrived here from Tahiti, with tidings of the death of Pomare, on Friday last. The island was in great sorrow and anxiety. Many rumours were afloat, and fears excited as to the result of this momentous event. The mission is in the hand of God, and we are content that He should do what seemeth Him good with his own work and his own servants.

Dec. 10. To shew how little confidence is to be placed in the reports of worldly-minded strangers, who visit these islands, and are ill disposed towards the moral revolution which has taken place since the old licentious times, we state the following circumstances. Captain R. having given out that one of the principal chiefs here had asked him for *rum*, which is a prohibited liquor,—on investigation of the fact we found that the chief had enquired if he had any *wine*, the Missionaries having advised him to obtain some, to take medicinally. The captain thereupon insidiously set before him a glass of rum, which the honest man, as soon as he perceived to be spirit, set down upon the table, and resolutely refused to taste it, notwithstanding the importunity of the captain. This makes us suspect the truth of the strange affair which was told us as having happened at

Tituroa.—Too many seamen, who touch at these islands, expecting to revel, as of old, in all manner of impurity, are ready, in their rage and disappointment, to propagate the most atrocious slanders against these islanders and their Christian instructors, through whose influence they are almost wholly prevented from alluring females on board their vessels. A Captain P., of the ship W., was so horribly provoked, when he was off here, that he threatened to fire a broadside, at his departure, on the innocent inhabitants, because they were more virtuous than himself, impudently telling them, that if any of them were killed the Missionaries must bear the blame. While this profligate fellow was lately at Eimeo, he wrote a letter to a brother captain, at Tahiti, at the foot of which was this postscript: “This is a desperately wicked island; there is not a —— to be had for love or money.” These things would be too disgusting to record, but truth and justice *require* that the *British public* should know of what spirit those men are who bring home evil reports of these Christian converts, and vilify the change of character and manners wrought by the gospel upon these quondam idolaters, who *then* were all that reprobate visitors could desire, and *now* are all that they hate.

We took a walk this evening up the side of the mountain. Many traces of houses are scattered abroad, the foundations of which only remain. At a considerable height are the ruins of a marae. Here, as in Eimeo and Tahiti, we find similar proofs of a population, in former years, far more abundant than at present. Huahine was subjected to the same devastating system of superstition and licentiousness as the other islands. There was not, indeed, comparatively, so much of war, human sacrifice, and pestilent disease, but infanticide was awfully frequent.

An old chief informs us, that his father told him this was a modern practice, resorted to by the women to prolong a youthful and attractive appearance, which they supposed would be lost, if they suckled their offspring; and the innovation was sanctioned by the chiefs, in regard to their own children, the fruit of unequal marriages, to preserve a pure and legitimate lineage of aristocracy. The Areois destroyed their children, because they would not be encumbered with them in pursuing their migratory habits; and girls were more especially made away with than boys, because it was very troublesome to rear them—the abominable proscription of the female sex requiring that their food should be dressed in separate ovens from that of their fathers, and brothers, their husbands and male kindred.

We have just learnt that Pomare, before his demise, nominated his son, an infant of eighteen months, to be his successor; and also appointed the queen, (the boy's mother) her sister, Pomare Vahine, and five principal chiefs of Tahiti, to be a regency during the long minority to come; he had further directed that the young king should be solemnly crowned in the European manner, and requested that all the Missionaries would attend, and take their part in the ceremony. Pomare's dying charge was,—"If my son grow up a good man, receive him as your king; if a bad one, banish him to Huahine!" He requested that his queen and her sister would continue to reside in Tahiti with his successor; but if they should ever remove to Huahine (of which Pomare Vahine is queen) then that they would take his bones along with them. These things he carefully settled with his chiefs the day before his death. He likewise expressed anxious concern for the prosperity of the religion of the gospel among his people, to the last; enjoining all classes to give

heed to the things that were spoken to them by their teachers. He gave a special charge concerning the cocoa-nut oil, which had been contributed by himself and his subjects for the Missionary Society, that it should be entrusted to a New Holland captain about to return thither, but be held at the disposal of the Deputation.

The contributions from the Missionary Association of this island (Huahine) in the present year, have been twelve balls of arrow-root, and six thousand three hundred and forty-nine bamboos of cocoa-nut oil.—At the Anniversary Meeting in May last, among the memorandums of addresses delivered, the following deserve notice.—Teaua, the Secretary, said—“Another master formerly was ours. Great was the work we had then to do—to build canoes, and to make *fau* (dresses) and *taumi* (head-ornaments) for warriors. Much property we gave to our gods; our great hogs, and even men were sacrificed to idols. Those days are gone by; let us now be active in doing the good work in which we are engaged; let us do it with joy, and with all our hearts; let us not be spiritless in this cause; let us all be invincible heroes; *let us drink the bitter sea-water*,” (i. e. willingly suffer any privation in carrying it on).—Hautia said: “Our fathers are dead. They knew not the good word nor the good customs of the present days; but through the grace of God we know these things, and we must not sit still. Solomon had work to do in his time; he built the house of Jehovah at Jerusalem. My friends, God has given work into our hands also that his house may be erected, and all the heathen enter in. Remember the words of Isaiah, ‘Enlarge the *place* of thy tent; and let them stretch forth the curtains of thine habitation; *spare not*, lengthen thy cords, strengthen thy stakes.’ Well then, I say to you, let that *place* be enlarged; let those *curtains*

be stretched out; and it will be well. I say also *spare not* : say not that it is a great work, but let us collect the oil again for next year.”—Mahine said: “We have been in darkness, and had nearly died therein. We are a remnant left by Satan; for if his reign had been lengthened, all the people would have been his, and they would all have been destroyed by him, for ever. We have lifted up our hands, all of us, even the eight divisions of Huahine; but let not the hand only be lifted up; my friends, we will lift up our hearts. Behold our contributions; they are less during the past than the former year; like the ebbing tide they are falling off. It must not be so again; let the tide return, and let it always increase. Our fathers are dead. They perished, some by the club, some by the spear, some by the stone from the sling, and some by quarrels concerning their wives. We are saved from all these evil things. Let us then be diligent to do our duty. Like Caleb and Joshua, let us all follow the Lord fully. Let us not hear the good word of God with the *outside* of our hearts, but let us keep it in the *middle* of our hearts.”

The great chief and regent here, Hautia, speaking of the late king's death, said—“I could not sleep all night for thinking of Pomare. I was like a canoe rocking on the stormy waves, which cannot rest. I thought of his *body*, and I said, in my heart, *that* is dead, and will soon be in the grave; but his *soul*, where is *it*?”

Mr. Redfern, a surgeon from Port Jackson, and Mr. Crook, the Missionary, were present with the king in his last hours. They found him in a very low, comatose state, with short lucid intervals. During one of these, Mr. Crook addressed a few brief words of exhortation to him; and afterwards, seeing his end approaching, observed, “I would gladly do for you what I can, but I fear my best

will be of little avail. You have, indeed, been a great sinner, but Christ is a great Saviour, and none but Jesus can help you now." He replied, "None but Jesus!" These were his last accents. He fell into a lethargy. The queen and her sister hung over him, weeping aloud. Aimata, his daughter, seemed but little affected; but his cousin Manihinihi cried bitterly. The Missionary held the young prince, at the foot of the bed, and sat mournfully watching the king's countenance. At eight o'clock, in the evening, Pomare ceased to breathe. Mr. Crook then kneeled down with his afflicted family, and prayed for them. Their anguish afterwards broke out in brief ejaculations: "Alas! alas! our king!—He brought us hither!—and now, alas, alas, for the children!" These were uttered in a singing tone, and were very loud and vehement at times.

CHAPTER IX.

Native Marriage—Missionary Settlement—Gradations of Society—Interesting Visit and Conversation—Shocking Practices of the old Idolaters—Strata—Coral-formations.

Dec. 11. WE have had much conversation with Mahine Vahine, the old king's consort, on religious subjects. She spoke like a truly pious and intelligent woman. We made her a few slight presents; among these was an engraved portrait of Pomare, with which she was much pleased, and touched to the heart, saying, "Every time I look at this, it will make my affection to grow."

A marriage has just been solemnized here. Mr. Barff officiated as minister. The bridegroom and the bride were of respectable rank, and several persons attended to witness the ceremony. This commenced with reading a portion of Scripture, from St. Matthew's Gospel, concerning marriage. The young couple, who had first taken their seats on a bench in front of the pulpit, the woman on the left hand of her intended husband, now stood up. The bridegroom was then directed to take the bride's right hand in his own, and answer the question, "Will thou take this woman to be thy wife, and be faithful to her till death?" Having replied, "I will," the converse of the question was put to the bride, she, at the same time, taking his right hand into hers, and answering "I will." The Missionary

then told the congregation that these two persons were man and wife. A charge on their mutual duties was addressed to them, and the ceremony was concluded with prayer. The names of the parties, with those of two witnesses, were then registered in a book kept for that purpose.—In all the islands marriages are performed in this simple manner, the banns having been once previously published in the congregation to which the families belong.—When we came out of chapel, we saw the provision made for the wedding dinner. It consisted of a large hog, baked whole; about sixty baskets of bread-fruit and cocoa-nuts; many fishes, of different kinds; and several *umities* (wooden dishes) containing *papoi*, a kind of pudding, and other delicacies. The feast was laid out under an extensive shed. Several hundred guests had been invited, and it was expected that all the provisions would be consumed.

Dec. 12. A meeting of the baptized has been held in the chapel this afternoon. From six to seven hundred persons were present. After a brief discourse, by a Missionary, several of the congregation stated their Christian experience; they also quoted portions of Scripture on which they had been meditating, and asked questions on these and other religious topics, which were answered by the minister. Interrogatories were likewise put to them; and in their replies, as well as in the narratives which they gave concerning their past lives, great ingenuousness was manifested by all.

Here, as elsewhere, old things are passing swiftly away, and, behold, all things are becoming new. Though the gospel had been introduced before Mr. Ellis and Mr. Barff came hither, it had made little progress. These able and diligent Missionaries, having fixed their abode at this place, itinerated from hence through the whole island, preaching

every where, and instructing all classes of the population that they should forsake dumb idols, and turn to the living God. This laborious and inconvenient system was continued till last year, when, at a public meeting expressly convened, it was proposed that the people should come to their teachers, and settle in their immediate neighbourhood, for the purpose of more frequently and fully hearing the words whereby they might be saved. A large majority of the inhabitants acceded to this proposition, and, flocking from all quarters, they soon began to erect their humble, but neat, dwellings, about this beautiful bay; the families of each of the eight districts, into which the island is divided, voluntarily choosing to associate, and build near to each other. Thus was the camp of this little Israel distinguished by its several tribes, occupying their adjacent tents. This plan was productive of immediate and permanent benefit. The former residents here were indolent and slovenly, careless of comfort, and equally unconcerned about spiritual improvement; in fact, there was not a decent dwelling in the whole place. Other portions of the island were much in the same situation; but, since the new settlement has been begun, the character and manners of the people have been rapidly and happily changed; they are becoming more and more industrious, orderly, and cleanly, as well as more intelligent and willing to be instructed in the things that pertain to godliness, finding it profitable to this life, in addition to the promise of the life to come. Many well-framed and plaistered houses have been built, and domestic accommodations unknown to their ancestors are found under every roof. The inhabitants still continue to keep and cultivate the lands from which they removed, in the distant *mataimaas*, or districts, where much timber is grown, suitable for all

general purposes. Thirteen or fourteen saw-pits are constantly occupied by workmen, who manage the pit-saw far better than might be expected; and now the same sized tree from which they could formerly (by splitting the bole, and hewing each part thin) produce only two planks, is handsomely cut into nine or ten good boards, at less expence of time and labour. Those who have plaistered their habitations are much delighted with the security which they afford them. They say, also, that they are cooler in warm, and warmer in cold, weather (being, indeed, less affected by atmospheric changes) than their old ones were, which they now consider as only fit for pig-styes and lumber-stores. One of the chiefs was observing, the other day, that he and his family could now sleep in comfort, in the night-time, when wind and rain are beating against the walls, or pouring down upon the roof; whereas, while he lived in his old wattled shed, on such occasions, he was disturbed by thinking—Is such a piece of cloth out of the way of the wet? Where are the books?—won't they all be spoiled? The provision, too, is it safe?

While these village-erections are thus carrying forward, a new form of society is growing up with them. The advantages of neighbourly intercourse and religious instruction, tend to localize the settlers, and to wean them from their vagrant habits of strolling from place to place, and eating idle bread wherever they could get it. The gospel may be said to have first taught them the calm, enduring, and endearing sweets of home, which their vagabond forefathers, and many of themselves, hardly knew to exist, till the religion of Him who had not where to lay his head, taught them how good and how pleasant a thing it is for brethren to dwell together in unity, instead of roving like fishes, or littering like swine.

We also observe, with great satisfaction, that Christianity, so far from destroying those distinctions in social life, which a wise Providence has made so necessary to human happiness, that no barbarians are entirely without them, has both sanctioned and sanctified them here. The kings and chiefs were never held in higher esteem by their subjects and dependants than they are now ; nor are the gradations of rank in any part of Europe more easily recognized than in these uttermost parts of the sea. High birth is observable, not only in the countenances, speech, and personal carriage of the *magnates*, but even in the manner, or rather the order, in which they walk. Though a causeway has been made from the houses of the Missionaries to the chapel, protected by cocoa-nut trees, laid along the sides, the middle part being covered with pebbles, and wide enough for several persons to walk abreast ; yet the people continue one to follow another in line, as formerly, in the narrow tracks. If both be of the same rank, the wife comes after the husband ; but if the wife be a woman of rank, and the husband of an inferior class, she goes first, and he, without ever imagining himself degraded, treads in her steps. A curious instance of this kind occurred to-day. Mahine, the king of Maiaoiti, and Hautia, the regent of Huahine, had hitherto received us in their character as members only of the Christian church ; but, though they had paid us the most grateful attention at the public Aroha, this was not enough for their dignity as royal personages. They, therefore, determined on giving us a token of their esteem, in their political capacity, as heads of the government.

To-day being appointed for our visit and audience, at the house of Hautia, we set off, in the afternoon, from the chapel, accompanied by Mr. Ellis and Mr. Barff. As

we approached, we passed between two rows of soldiers, with their firelocks shouldered, and beyond these, drawn up in like manner, all the raatiras, or land-proprietors, with their war-spears grasped in their hands. On entering the house, we found there Mahine and Hautia, with their wives; who were presently joined by all the *Hui Arii*, or royal family of this island,—eleven persons, of princely rank, in the whole. The wife of one of these being an Arii by birth, and her husband of inferior blood, he would not enter the house until she had gone in before him, though all the others, as a matter of course, took precedence of their partners. As soon as we were all seated,—on a signal given—the soldiers fired their muskets, and then retired, along with the raatiras, to a shed which had been prepared for their reception.

Hautia and Mahine occupied a very large Arioi stool, at the upper end of the room. Mr. Tyerman first addressed them, expressing our high sense of gratitude for the honour which they had done us by this signal mark of their attention. He briefly stated the objects which the Deputation contemplated, and the Christian purposes of the London Society in sending us so far. Ours, he said, was a visit of love to the Missionaries, and of high respect to the kings and chiefs of the various islands. The Deputation rejoiced to see what God was doing here, both in advancing the cause of religion and of civilization. He added the heartfelt thanks of the Deputation to the sovereigns and their principal officers, for the great kindness which had heretofore been shewn to the Missionaries, and our hope that such protection would never be withdrawn.—Mr. Ellis interpreted. Hautia replied with much fervour; alluding to the former reprobate condition of the people with abhorrence, and then with delight acknowledging the blessedness

to which they had been called by the gospel, and led by the Missionaries. Mr. Bennet afterwards enforced similar sentiments; Mr. Barff interpreted, and Mahine returned a pious and animated answer. There was a natural air of dignity and grace, both in the speech and conduct of these two not less excellent than exalted men, on the occasion. Command and condescension alike became them.

Wine, pine-apples, bananas, and other fruit, were then placed upon the table, and we were invited to partake. Wine glasses being deficient, tea-cups and tumblers were put in requisition, and served very well, where all was done and taken in good part. All the ladies were dressed in the English costume, excepting shoes and stockings, which were worn by Hautia Vahine alone. The most unaffected and cordial friendship was displayed by our royal hosts towards us, and we returned their kindness with the gratitude of the heart; while, on both sides, the only language intelligible to all was that of the countenance lighted up with smiles and looks of reciprocal esteem. The heat of the weather, at this season (being near Christmas), reminded us of the reverse in our native climate; and this introduced an amusing conversation respecting snow, ice, &c., phenomena which they had never seen. One present observed,—“Perhaps it is on account of there being so much snow in your country that your skins are so white.”

After sitting some time, we walked out with some of the company up the side of the mountain, on the slope of which Hautia's house is built. It is very steep, rocky, and covered with fern, grass, &c. Having reached a considerable elevation, we enjoyed superb views of the harbour, the reefs, the adjacent islets, the sea in its boundless magnificence, on the one hand; and on the other, rich tropical prospects of hill, and dale, and woods of ample breadth,

engirdled by the winding shore, or leaning against the dark-blue heaven, where distant uplands, with their green declivities, and craggy summits, looked down from the very firmament upon the puny eminence on which we had taken our stand, and where we felt ourselves at a giddy height, so little were *we*, individually, amidst grandeur and beauty so overwhelming. In the scene beneath, the coral barrier, rising from unfathomable darkness, to “the warm precincts of the cheerful day,” and stretching across the harbour, formed a conspicuous object. On this, the ocean-billows broke in foaming light, while smooth *within*, the bright lagoon lay calm and exquisitely pictured with patches of landscape, shapes of floating clouds, broad paths of sunshine, and clear depths of downward sky, reflected from its surface. Our companions told us that, in their days of ignorance, they believed the long rough coral reef to be a rib of one of the gods, but how it came there, they did not pretend to know. We explained to them, as well as we could, how these marvellous structures are formed by multitudes on multitudes of the feeblest things that have life, through ages working together, and in succession, one mighty onward purpose of the eternal God; while each poor worm, among the millions which perhaps an angel could not count, is merely performing the common functions of its brief existence, and adding, perhaps, but a grain to a mass of materials which, in process of time, may fill up the bed of the Pacific Ocean, and convert it into a habitable continent. We shewed them how thus the motus had been gradually raised above the flood, and become lovely spots of verdure, capable of maintaining both animals and men; producing trees for food and for building; as well as plants to nourish hogs and fowls, or sheep and cattle, such as had been introduced into Eimeo, and

might hereafter be bred in all the fertile islands of this southern hemisphere. This turn of the conversation led us to speak of our wells, and the depth to which we must often penetrate to obtain water; also of our mines, and coal-pits, which sometimes were extended even under the sea, as well as sunk into stupendous caverns, in the hearts and beneath the foundations of the highest hills. They listened with patient but gratified curiosity; and informed us that when our countrymen first visited their shores, they thought that England must be a poor hungry place, since the people sailed so far to obtain *their* abundant and delicious food; nay, they used to wonder much that king George had not long ago come hither himself, as he must have tasted or been told of their fine pork.

On our return to the house, the raatiras were again drawn up to honour our entrance, holding their war-spears, as ensigns of dignity, in their hands, there being happily now none but holiday use for such barbarous weapons here. These persons are the possessors of landed estates *in capite*. They are an important class of the community, and well aware of their importance. In their public speeches they compare the island to a canoe upon the ocean. The king is the mast, and they (the raatiras) are the ropes by which it is supported and the sails are managed. While the ropes continue good the mast is strong, and winds and waves in vain would overset the vessel of the state. Tea was now served to us, in the English manner, with all the complete apparatus of cups and saucers, teapot, caddy, tray, spoons, &c., all which had been purchased from ships touching on the coast. Fried bananas and sea-biscuits were handed round, and nothing that hospitality, in such a place, could offer was withheld from us. After tea a prayer-meeting was proposed and gladly acceded to. It was a heart-

humbling and heart-cheering sight to behold all these ruling personages joining in such an act of devotion, and pouring out their souls in fervent supplication before the King of kings. Nor let it be imagined that these are insignificant barbarians vested with a little brief authority. No European potentate possesses the despotic sway which they once exercised; and, in their evangelized state, their conduct and demeanour, as rulers and ministers of secular government, becomes them well, and would adorn more polished and splendid courts in all that constitutes simple dignity and honest courtesy. King Mahine, being first called upon to engage in prayer, requested his nephew to give out a hymn and read a chapter in one of the gospels, which the youth did with great modesty and seriousness. Mahine then offered up an extemporaneous prayer with natural fluency and deep pathos. A hymn, in English, and a chapter in the same, were afterwards sung and read, when Mr. Tyerman prayed, in his native tongue, for all blessings, spiritual and temporal, according to their wants, upon the sovereigns and their subjects here and through all the groups of isles adjacent. The domestics were all present at this family service. Wherever the Christian native of these newly-enlightened lands builds an house, like Abraham of old he raises an altar there, and, with his household, calls upon the name of the Lord.—After much interesting conversation, at the close of the evening we retired, equally edified and charmed with our visit. The soldiers and raatiras had remained at their posts all the while, and so soon as we had reached the foot of the hill a farewell volley of musketry was fired.

Dec. 14. The more we consider it, the more marvellous in our eyes becomes the change which the gospel—the great power of God indeed!—has wrought in the hearts

and minds of these people. Meekness, gentleness, generosity, are their leading characteristics. They seem incapable of a cruel deed, owing to principles engrafted upon the once harsh but now regenerated stock of nature, which forbid every act of injustice, and are favourable only to kindness, forbearance, and forgiveness of wrongs. It is hard, perhaps impossible, for British Christians to divest themselves entirely of those feelings of horror with which they are wont to look upon murderers, adulterers, and criminals of the foulest die in their own country, when they judge of heathen and savages, who formerly *were* all these, and worse than may be named in the ear—however holy, harmless, and exemplary may be the lives they *now* are leading in the fear of God and in charity with all mankind. Though such converts give every testimony, that men can give, of “being born again of water and the Spirit,” yet even experienced “masters of Israel,” when they hear the report thereof, are ready to exclaim, with Nicodemus, “How can these things *be*?” We answer, *they are*; and “the day will declare it.” A man called upon us to offer a small present. In conversation with him we were struck with the humility, kindness, and devotional spirit which he manifested. On enquiry, afterwards, it appeared that this very person had been one of the most savage and remorseless of his species so long as he remained an idolater and a warrior. On one occasion, having been sent by Pomare to destroy an enemy, he went, surprised his victim, ripped him up alive, and actually left the wretched man on the spot after his bowels had been torn out—the assassin not having mercy enough to put him out of torture by another stroke. After their ferocious conflicts were over, the conquerors were wont to pile the slain in heaps, with their heads towards the mountains and their feet towards

the sea. Next morning they would visit the carcasses to wreak the impotence of an unappeasable vengeance upon them, by mangling and polluting them in the most shocking ways that brute cruelty or demoniac frenzy could devise. One would turn up the face of a slaughtered enemy, and, grinning with fiend-like malice at it, would exclaim, "Aha! you killed my father at such a place; now I will punish you!" Another would say to a putrifying corpse, "You robbed me of my wife; and now I will have my revenge." Then they would mutilate the limbs and trample them in the dust, cut off the head, pound it to pulp, dry it in the sun, and, when converted to powder, scatter it on the wind; sometimes even, we have been assured, they would prepare the body itself in such manner that it became parched up like leather, and then they would wear it over their own shoulders, in the manner of one of their tibutas, thrusting their head through a hole made for the purpose, the arms and legs dangling down, before and behind, till the loathsome envelope dropped, piecemeal, from their backs. Their outrages upon the women and children, both living and dead, of their vanquished foes, when they sacked their dwellings, cannot be described. If the enlightened Greeks and the heroic Romans, in their heathen state, were "without natural affection, implacable, unmerciful," what better could be the ignorant barbarians of the South Seas, insulated as they had been, till our own times, from all communication with civilized nations? And if some of those Romans, afterwards, through "obedience to the faith," were "called of Jesus Christ," and "beloved of God;" and if many of those Greeks were "sanctified in Christ Jesus, called to be saints," who shall doubt that *these* "Gentiles in the flesh," "aliens from the commonwealth of Israel, and strangers to the covenants of promise, having no hope, and without God in

the world;”—who shall doubt that *these* may be “brought nigh by the blood of Christ,” and be “no more strangers and foreigners, but fellow-citizens with the saints and of the household of God?” For ourselves, after what we have seen and heard, we cannot doubt that these things *may be*;—nay, we believe, and are sure, that *they are*; the gospel being here, as elsewhere, “the power of God unto salvation to every one that believeth.”

Dec. 15. Being Lord’s day, at the several public services the recent death of Pomare was commemorated, and lessons of warning, instruction, encouragement, and correction, were drawn by the preachers from the several portions of divine truth which they chose for the themes of their sermons. Mr. Ellis, from Eccles. xii. 7, “Then shall the dust return to the earth as it was; and the spirit shall return to God who gave it;”—Mr. Barff, from Isa. xlii. 3, “I will pour my Spirit upon thy seed, and my blessing upon thine offspring;”—Mr. Tyerman, from 2 Cor. i. 3, “The Father of mercies.” The Missionaries, of course, addressed the native congregations in their own language; and Mr. Tyerman discoursed to his British audience in theirs.

Dec. 16. We walked, this morning, northward of the settlement. About the centre point of the head of this harbour, and a hundred yards from the shore, the rocks project, and form a bold feature of scenery. On examining these, we found that they were composed of alternate strata of blue stone and coarse breccia, each layer about two feet thick, and all dipping towards the north-west, at an angle of 25° with the horizon. The blue stone is much honey-combed, abounding with cavities. Most of the rocks of this and the other islands have the same character, which, with their black surfaces, seems to prove that they

have been subjected to volcanic action. In the neighbouring mountains a firm blue clay abounds, which contains great quantities of nodules, resembling charcoal; and the rocks themselves appear to be of the same material, only differing from the clay in hardness.

A little further to the north, the dip of the strata inclines more towards the plane of the horizon, and the blue stone has been removed from the incumbent breccia, so as to divide it beneath. On one side of the breccia are perpendicular strata of rag-stone, of a slaty structure, furrowed at the edges, where they cross-cut. From these run two thinner strata, of the same kind, about three inches in thickness, and three inches apart, athwart the breccia. A soft earthy substance fills up the interstice, in which are fragments of shells; and among these a specimen of the genus *turbini*, nearly perfect, was found. These parts of the rock, from the presence of such remains, must be presumed not to have been subjected to the fusing and consuming violence of fire.

We proceeded along the level ground, between the abrupt ascent of the mountains and the sea. This fertile border is in some places a mile in breadth, and forms the valuable district of *Puaoa*. That the tide formerly flowed here, even to the mountain-foot, cannot be doubted, the soil consisting of earth, intermingled with marine relics, shells, coral, sand, &c. Much of this champaign tract is planted with bananas, sweet potatoes, &c.; bread-fruit, cocoa-nut, and Chinese paper mulberry-trees, also thrive upon it. On one part stands an exceedingly remarkable tree, of the *aoa*, or *oro* species (the banyan of India) from the bark of which the cloth of that name is manufactured. This grotesque tree grows upon one side of a rock, nearly perpendicular, over the front of which (being from thirty to

forty feet high, and as many broad) hundreds of its roots descend, singularly implicated, and forming a kind of net-work. The stems of the tree above rise up thirty feet at least from the rock, being supported by multitudes of roots, which find their sustenance in the soil below. These occupy a space nearly a hundred feet in compass, and display various arches and recesses, of most curious appearance. On one side, the impending branches have sent down a root of forty feet, which, having got footing in the ground, has given birth to a young tree. Multitudes of other long fibrous shoots, of a black colour, are growing downward from the horizontal branches above, which, though dangling wildly in the air now, will strike root as soon as they reach the ground, and add their antic columns to "the pillared shade." The natives have a tradition that the seed of this gigantic plant was brought by a bird from the moon.

Part of the rock which supports this tree is of a light coloured sand-stone, and the rest of a micaceous schistus, very hard and sparkling in the fracture. The adjacent eminences are principally of a similar material, many fragments of which, from three to four inches thick, lie scattered below. With these flat stones the natives sometimes pave their floors and court-yards. Large blocks of olive-coloured chert are also occasionally found here.

Further onward, we came to a beautiful lagoon, seven miles long by three wide, connected with another yet more to the north, of nearly equal extent. They both communicate with the sea, and contain great quantities of fine fish of the salmon species. The eastern side of this lake is bounded by a narrow margin of low ground, from which the mountains rise precipitously, decorated with small aito-trees all the way upwards to their summits; on

the other side, the land is also flat, reaching to the shore. Here the cocoa-nut flourishes in luxuriance, this noble tree delighting in a soil that gives it the fatness of the earth, and the freshness of the sea, to nourish its growth and perfect its fruit.

In calling at several houses, we found two dreadfully afflicted persons sitting upon the floor. The complaint is called *fee-fee*, a species of elephantiasis, the direst plague, in the shape of a disease, of these islands. The legs and thighs of one of these were swollen to a prodigious size; the bulk and weight of the lower part of the body of the other prevented the poor patient from rising up. He was a young man, about twenty-five years of age, and had not been more than three years under the oppression of this cruel and inveterate malady. He bore his hard lot with exemplary patience.

In the beds of the rivers and elsewhere, as we rambled along, we observed many basaltic fragments. These are angular, having three, four, and five sides; the sides and angles of the same stone being all different, and varying in breadth from two to nine inches. These pieces are of sundry lengths and sizes, as well as texture; some hard and blue, others highly impregnated with mica.

The cause why the sea has abandoned so much ground, now constituting the low borders of this and other islands, may be sought in the extraordinary formation of the coral reefs which encircle them. Before these had attained sufficient extent and elevation the tide must have had full access to the foot of the mountains; and the many high cliffs which rise abruptly from the inland side of these level tracts seem to indicate that the islands themselves were once much larger than they now are; and, consequently, that the sea has removed all the ground which lay between

the present steep faces of the mountains and their original boundary. At a very remote period, no doubt, the coral-worms began their labours, and these minute but wonderful artificers probably laid the foundations of their stupendous structures upon the rocks, from which the washing of the sea had cleared the earth and looser strata. As the reefs grew beneath the flood, the force of the ocean against the land would be gradually diminished; and, when the former reached the surface of the water, they would afford (as they do now) protection to the shore from all further encroachment on the part of the tide. Depositions from the sea, and earth brought by rains from the high lands, would gradually fill up the space left between the reefs and the mountains. This has been done to a considerable extent, and the soil so accumulated is now covered with the richest vegetation. Thus those immense basins (called lagoons, so far as they are occupied by water,) were formed, of which the coral ramparts on the one side, and the tall cliffs on the other, are the boundaries. In some cases, the reefs run to the foot of the mountains; but, in general, they rise at some distance—from a few yards to two or three miles. Upon these rugged circumvallations the waves beat with perpetual violence; while, in those hollows between them and the low flat coast, the lagoon is diffused in blue tranquillity, and, except when lashed into turbulence by the winds, scarcely a breaker is seen on the beach. Under the direction of a wise and beneficent Providence, how much are these islands indebted to the poor and slender coral insect, for the construction of those mighty moles that curb the fury of the mightier deep, and, by their happy interference, have occasioned those fruitful lines of level soil to spread between the hills and floods, which furnish the inhabitants with the principal part both of their food and raiment!

CHAPTER X.

Engagements of a Week — Plan for an Insurrection — Native Carpentry—
The Bread-fruit Tree — Aromatic Grass — Mountain Prospect — The
Cocoa-nut Tree.

Dec. 17. THE following weekly course of public and private services here, will shew the great pains which are taken by the Missionaries for the improvement of their congregations.—On the Sabbath there is an early prayer-meeting, conducted by the natives themselves; and in the fore and afternoon sermons are preached by the Missionaries. The Sunday-schools for both sexes are opened twice in the intervals of public worship. All the children attend the latter, and sit in the chapel, in a quarter specially allotted to them, under the superintendence of their teachers. They are also regularly catechized.—Every other morning, (except Saturday, provision-day), at sun-rise, and again at noon, schools are held for an hour, which are attended by adults as well as children. In these, which are under the immediate direction of the Missionaries, reading, writing, arithmetic, &c., are taught.—On Monday afternoon is a meeting, at the chapel, for free conversation on all kinds of useful topics, connected with religion and the means of ameliorating the condition of the people at large. The Missionaries attend to answer such questions as may be put by all who desire information on these subjects; and there

are seldom fewer than from four to five hundred present.—On Tuesday afternoon the female communicants and candidates for the communion assemble for instruction, alternately at the houses of Mr. Ellis and Mr. Barff. The pious and intelligent wives of the Missionaries preside over these class-meetings; in which several native women pray extemporaneously, as well as devoutly read the Scriptures to the rest.—On Wednesday afternoon Mr. Ellis or Mr. Barff delivers a lecture or homily in the chapel to audiences of from seven to eight hundred persons.—On Thursday afternoon the baptized and candidates for baptism are convened to receive admonition and exhortation by the Missionaries on their respective duties and privileges.—On Friday there is a catechetical meeting, for both children and adults, which is found to be exceedingly beneficial as well to those who ask as those who answer enquiries. The kings and chiefs come to these various services, without parade of rank, as humble hearers and diligent learners.—On the first Tuesday in every month a Missionary prayer-meeting is held for the spread of the gospel throughout all the world; and on the last Friday, previous to the sacramental Sunday, there is a preparation-meeting for the communicants.

The daily occupations of these islanders are household affairs, providing food, building their houses, constructing canoes, sailing, fishing, planting their grounds, making fences, manufacturing cloth, hats, bonnets, all kinds of apparel, &c. Before Christianity found them, the principal part of their time was spent in eating, sleeping, and profligacy; but now their hours are generally employed in honest and profitable labour, or useful and pleasant engagements, among which school-learning and tasks at home are highly prized. Few indulge themselves in unnecessary

sleep, even in the middle of the day. The kings, queens, and chiefs, of both sexes, take the lead, and love to excel in all sorts of work. Though they have many persons at their command, and ready to execute all their wishes, they are not ashamed to labour with their own hands, both for example's sake, and for the delight they take in doing every thing well—yea, better than others. If any of their dependents should leave them behind in carpentry, boat-building, or other handicraft, the highest among them would be mortified. In the same spirit, if any of the female servants of a principal woman could make finer cloth, or devise more elegant patterns wherewith to ornament it, than she, the mistress would feel herself humbled.

Dec. 18. About half a year ago, a spirit of insubordination manifested itself in Huahine. There were upwards of a hundred of the most headstrong young men in the island, who, being dissatisfied with the strictness of Christian discipline, determined to restore—or at least among themselves to *practise*, the old habits of licentiousness. They had conspired to take away the life of Hautia, the regent; and hoping that the raatiras would join them against the Bue Arii (royal family) and the Christians, they actually took up arms,—though their array was not very formidable, a few muskets, clubs, and spears being all the weapons they could collect. The civil authority mustered its forces promptly, and coming suddenly upon the rebels demanded their immediate, unconditional surrender. They acquiesced, and the ringleaders were brought to justice. It was found that they had tatoored themselves, which, though harmless in itself, is now contrary to law, as associated with obsolete abominations; by them it was used as a symbol of their dissatisfaction with the better order of things, and a signal for revolt against the existing government. Many

of these mal-contents proved to be refugees from other islands, who had resorted hither that they might return to their heathen freedom from religious restraint. These aliens were all sent home, and the natives were condemned to hard labour on the public works, such as roads, piers, &c. Their chief, a youth of high rank, was equally degraded and punished with the rest. It is remarkable that, about the same time, there were similar insurrections in Tahiti and Raiatea, but in both those islands the projects of the factions were detected and frustrated.

The Bue Arii here, having just now received a communication from Tahiti, requesting their attendance at that metropolitan station, to consent to the young Pomare's accession to his late father's sovereignty, Mahine came to consult the Missionaries; for the confidence which all ranks place in their teachers leads them to ask their advice on any thing of importance; and truly these excellent men are worthy of the esteem and confidence reposed in them. Mahine, being King of Eimeo, and chief of a large district in Tahiti, it was necessary that he at least should make the voyage. But mark the active piety of this venerable man. Recollecting that his other island, Maioiti, was not yet fully supplied with copies of all the translated portions of the Scriptures, he requested to have a hundred copies of the Gospel of St. John, which is only just printed, that he might call and distribute them among his subjects there, on his way.

Dec. 19. The Deputation agreed to address a letter of condolence to the Queen of Tahiti, on the death of her husband, Pomare, which was done, and entrusted to the care of Mahine, at whose house we spent a pleasant afternoon. In the evening he and several chiefs, with their suite, between seventy and eighty persons in all, embarked in a

large boat, with a favourable breeze, hoping to reach Tahiti in twenty-four hours.

We took the dimensions of the chapel here, and found them a hundred feet by sixty. One end of this spacious structure was built by King Mahine, the other by Hautia, the regent, and the middle by the raatiras. The pews were put up by the different chiefs, according to their respective taste and fancy, yet following a general plan laid down for them. The workmanship was executed by hands which had never done any thing of the kind before. When this is considered, and also that they had scarcely any tools (those which they had being indifferent ones), it must be confessed that the result of their labours was very creditable to their skill and industry; though, being unaccustomed to square and line, some parts lean one way and some another; while the whole, of course, is more compact than symmetrical. The pulpit, however, is a fair piece of carpentry. One ingenious workman, who had made a sofa for his seat in the chapel, to his utter astonishment, when he placed it there, discovered that it would not stand upon its legs, though it had six substantial ones. When he sat down at one end the other tilted up no small height in the air, and when he rose, down came that which had been in the ascendant, according to the laws of gravitation. Not discouraged by this ill-omened beginning, he addressed himself to construct another, on more geometrical principles. This perfectly answered his hopes, and very quietly bears both its own weight and his. Such pieces of furniture are now made, with great neatness and accurate adjustment, for private houses.

Dec. 21. The bread-fruit trees are at this season in full bearing, and grow to the highest perfection in this island. The Linnæan name is *artocarpus*. This tree being well

known to voyagers, and through them, by name, to the public, a popular, rather than a scientific, description of it may be acceptable here. It grows to the size of an ash in England, and is not unlike that tree in form and the colour of its bark. The branches affect an upright position. The leaves are much like those of the fig, but more deeply indented, besides growing to a far greater size, some being a foot and a half long. Its appearance is very stately and luxuriant. The fruit is egg-shaped, and sometimes measures twenty-two inches in its shortest, and twenty-five in its largest, circumference. The rind is smooth, green, and marked with hexagonal specks. Under this skin lies the pulp which is eaten, and within that a fibrous core, containing the seeds. The tree is propagated by scions springing from the root of the old stock. These are either suffered to remain and grow up in a clump, or are transplanted singly. They require to be carefully attended to; the ground must be kept clear from weeds for some time, and also well fenced from the hogs, who devour the plants greedily wherever they can light upon such dainties. They are cultivated almost entirely on the low grounds, rarely thriving on the mountain sides, or very near the sea. The trees retain perennial verdure, and bear four crops of fruit in the year. The manifold bounty of Providence is remarkably manifested in giving this valuable product of a soil (not copious in variety of plants) to the people of these islands. It supplies them with food, raiment, and timber—each in its kind abundant and excellent. Their canoes are hollowed out of its trunk, or framed from its planks; the beams, rafters, and flooring of their houses are hewn out of its substance; and it also furnishes a good pitch, in the gum which exudes from holes bored into its stem. Of the bark a very useful description of cloth is prepared, and with this,

indeed, they would want no other. The fruit is a delicate and wholesome substitute for bread; being very nutritious, and of a sweet and pleasant flavour. Various modes of dressing this food are in use among the natives. The skin being pared away, the pulp is most generally split and roasted, or rather baked, in earthen ovens, upon and under hot stones; and it is often thus cooked with part of a hog, a fowl, or a fish. When taken out, it is soft and mealy, much resembling, in colour and taste, fine sponge biscuit. The natives frequently beat or squeeze it in their hands, and dip the pieces in salt water, when they eat it. This fruit, in fact, is the principal support of the people, who seldom make a meal without a large proportion of it. They call it *miory*. Though there are about thirty varieties of this tree, which come in contemporaneously, or in close succession, each bringing four crops in the year, yet there are more than three months out of the twelve when the fruit is either not to be obtained or very scarce. To compensate this inconvenience, the inhabitants preserve great quantities of that which is quite ripe, in pits, about four feet deep, and of the same width. These pits are carefully lined with grass, and then with the leaves of the *tii*-plant, which give an agreeable flavour to the preserved fruit. The latter, being cleared of the green coating, and split, is thrown together on a heap, and covered with leaves, for from twenty-four to forty-eight hours, as the state of the weather may be. The pile is then opened, and the cores of all the split pieces being extracted, these are again laid together; after which the whole undergoes a process of fermentation, and becomes soft. It is then stowed in the pit, covered with grass, and the grass pressed down with stones. The bread-fruit thus cured is taken out of these store-pits from time to time, as it may be wanted, in the state of a sour paste, when it is dressed

according to every man's taste. Though the natives, from habit, are fond of it in this way, the food is difficult of digestion, and by no means wholesome.

Dec. 22. We walked up the valley, this afternoon, that we might reach, if practicable, the summit of the right-hand mountain and examine the rocks which crown it. Having tracked the stream for some distance, we began to climb the steep acclivity through a forest so tangled with underwood that it was often difficult to thread or force our way. Many of the trees grow to a prodigious bulk, especially the mape, a species of large chesnut, the fruit of which the natives roast and reckon delicious. This tree writhes itself into most fantastic shapes, and attains an enormous breadth as well as height. The trunk is singularly indented, like a deeply and irregularly fluted pillar, leaving in some places scarcely more than the thickness of a plank in the middle. Some specimens were evidently of incomputable age, measuring from forty to fifty feet in girth.—Higher up the mountain we found traces of ancient but long-forsaken dwellings, and contiguous to them groves of bread-fruit trees that once had fed the generations gone by. A great variety of parasitical plants, especially ferns, clothed the stems and branches of the old trees to the very top. One fern displayed leaves from three and a half to fourteen feet in length. It was growing on the side of a deep ravine, and was of that kind which the natives, in times of great scarcity, are constrained to eat, but it is very indifferent food even to their taste. We observed another curious fern, the seeds of which were formed on the tips of its thin and slender leaves.

We passed several veins of reddish earth, and of clayey consistence, adjacent to which were strata of rocks, hard and blue. Many of the loose stones, in our track, were

angular, and seemed to have been so formed by crystallization, not by contact with each other. After ascending the side of the mountain to a considerable height with great difficulty and fatigue, finding ourselves apparently little nearer the object of our aim, with the danger of being benighted in the wilderness if we proceeded much further, we abandoned our enterprise and returned. While contemplating the exuberance of vegetation here, and recollecting that thus it must have been poured with unceasing prodigality from the lap of the earth and returned thither, season by season, without having answered any proportionate end, as provision for brute or human life—few vestiges of either being any where discernible—we were ready to enquire, “Wherefore all this waste?” But He, without whose will not a sparrow falls to the ground, can have made nothing in vain. And here we may rationally believe that the perpetual renewal and decomposition of vegetable matter, in all its curious and exquisite forms of blade and stalk, of leaf, flower, seed, from the moss on the crag to the cocoa-nut and bread-fruit tree—has been preparing, through ages past, a soil in the desert, of which the produce, through ages to come, shall nourish a numerous and happy population, whose industry and wants, as they multiply on the earth, shall lead them alike to cultivate the deep declivities of the mountains, and clear the impervious fastnesses of the forests for food and for room to dwell in.

Dec. 23. (Lord’s day.) In the afternoon Mr. Ellis preached a sermon from the text, Prov. xiv. 32. “The wicked is driven away in his wickedness, but the righteous hath hope in his death:”—and he took occasion from these words to impress a powerful sense of the peril of living in sin, upon the hearts of his hearers, in consequence of the recent and awful end of a young man, who, though he

frequented public worship, was a scoffer at Christianity, and had been suddenly “driven away,” it was to be feared, “in his wickedness.”

The profession of religion is universal here, and the people’s ideas of its importance are so exalted that, though many are strangers to its power, very few treat it otherwise than with reverence. They seem horror-struck at the fearful end of the reprobate young man alluded to, and it is hoped that what they deem a judgment upon him may be a profitable warning to themselves.

Dec. 24. We scaled the mountain Aridi, on the south of Mr. Ellis’s house. The sides are very steep, and it was a laborious effort to gain the top, which is computed to be three thousand feet above the lagoon. Red and blue clay, and stone of the same colours, compose this mountain. Among other plants we observed many tufts of a short kind of grass, which the natives call *More tohe noanoa* on account of its strong aromatic scent, which is most rank in the *tohe*, or part above ground: in the blade there is nothing remarkable. From the crest of this eminence the panorama of land and sea is truly sublime; and the mind is expanded and elevated as the eye expatiates over its various and richly-contrasted features. There are but two points of land so high as to interrupt the sight from losing itself within a ring of horizon, immeasurably spread. At the head of the bay, and the foot of the hill, lies the Missionary settlement, with its multitude of small buildings, in every stage of erection. Northward, a gracefully curved tongue of land, green and flourishing, with tropical fruit-trees, runs several miles into the sea. North-east appear the sharp ridges which, rising abruptly, tier above tier, accumulate into the great mountain already mentioned as the loftiest in the island. This may be five thousand feet

above the sea; and, from the champaign below even to the peak, it is clad with copses and woods covering the fissures and ravines which descend along its sides towards a deep valley, that opens to the harbour, and pours into the lagoon its perpetual stream of clear, fresh water. A little below the summit of this mountain juts out the broad face of an immense rock, striped with various strata, some nearly horizontal and others dipping towards the north-west, at an angle of about 45° . The extremity of the subjacent valley forms a vast amphitheatre, crowded with majestic trees. The chain of heights appears continuous with this paramount one, quite round the south to south-west; and, over the hollows of the undulated outline, the sea gleams blue and crystalline beyond. The harbour of Haapape lies at the foot of the hill on which we stood, and which, on this flank, is nearly perpendicular. The basin is deep to the very shores, which are coral-reefs, where ships may lie close and perfectly secure. South-west of this lagoon an eminence, loftier than that which we now occupied, rises, with imposing grandeur of form and ruggedness of character. Instead of being clothed from head to foot, like the former and superior one, on the opposite quarter, with tall groves and verdant thickets—this sterner mass is composed of rocks, of which the abrupt edges and diversified strata, at various degrees of obliquity, break out, at frequent intervals of space, from the top to the bottom. Turning our eyes seaward, the islands of Raiatea and Tahaa, at the distance of thirty miles, lay in miniature-beauty; yet filling the mind with the idea of remote magnificence by the boldness of their contour; while the pyramidal peaks of Borabora, at thrice the breadth of intervening water, were distinctly visible. But words cannot paint images with sufficient accuracy to justify lengthened description; on no subject is

the impotence of language so perplexingly felt, by those who best know its utmost capabilities of delineating natural scenery, as when one man, from personal knowledge, endeavours to convey to the apprehension of another the colour, form, arrangement, and effect of fixed and definite objects.

Dec. 25. Being Christmas-day, we were in spirit at home, among our English friends and kindred; and trusted that they would also—though unknowing where *we* were—remember us, at “the ends of the earth,” or “afar off upon the sea.”

Next to the bread-fruit, already described, the cocoa-nut tree, *cocos nucifera*, is the most valuable product of the soil, in these islands. It grows to the height of seventy or eighty feet. The stem tapers from the bottom gradually to the top, without branch or off-set; but at the summit it shoots forth from twenty to thirty vast leaves, some of which are six or seven yards in length. These hang in a graceful tuft all round the crown of the trunk. When young and small the leaves are entire, but as they lengthen they divide into narrow slips, each of which has a wiry rib running up the middle, and diverging from the *spinal* stalk of the leaf—as it may be called. Though strong at the point of contact with the tree, the weight of this enormous foliage would soon break it off, but, where it branches out, a cloth-like substance, called *Aa*, whose fibres run at right angles with each other, is formed, and invests the tree with its strong and needful intertexture, running also about twenty-four inches up the leaf, and affording it complete support. From among the junctures of these leaves with the head of the stock spring branches of tendrils, on which grows the fruit, a nut enveloped with a husk about two and a half inches thick, green on the outside, and composed

of close, tough fibres, which run longitudinally from end to end, presenting an oval shape, rather angular at the sides. The shell is hard and black, the kernel white, lining the shell, and containing the milky water within; but the nut being often brought to England, no minute description can be necessary in this place. Some trees will produce, at the same time, a hundred nuts, each containing from half a pint to a wine-quart of the liquor; and these noble fruits closely encircle the top of the stem, like a beaded belt, or coronet, beneath the pendent crest of plume-like leaves.

The trunk of this remarkable tree is a bundle of fibres, closely connected by a cementing matter. Within two or three feet of the ground, these fibres spread forth into thousands of small roots, which insinuate themselves through the superficial earth, and spread horizontally twelve or fourteen feet from the bole, in all directions. This cordage must be amazingly strong, for it supports the whole tree, with all its bulk and weight of stem, foliage, and fruit. The bark seems to be of little use in this species, as it generally rots off towards the ground, at an early stage. We have seen cocoa-stocks decayed through the heart, and others of which large portions of the outside had been cut away, to a considerable depth, which yet continued to thrive and bear leaves and nuts. The timber, (if these live faggots of well-packed fibres can be called timber,) is of some value, being used for rafters in sheds and cut into short lengths for fences; spears were formerly made of it. The leaves are turned to better account, being platted into mats, shaped into baskets, and occasionally manufactured into bonnets.—The fibres of the husks are twisted into ropes and lines of various sizes, which are exceedingly strong.—The shell of the nut is converted into drinking-cups, lamps, and other small vessels.—The water is a delicious beverage,

always cool and refreshing; those who have only tasted it in England have no idea what a luxury it is between the tropics.—The kernel, when scraped out of the shell, is either eaten raw, or, being squeezed through the fibres of the husk, yields a pleasant and nutritious milk, which is sometimes mixed with arrow-root, and a kind of pudding is compounded of both. The kernel also produces the oil, now so abundantly made here, by a process formerly described in this journal.—Thus timber, fuel, mats, baskets, ropes, drinking-vessels, a wholesome beverage, good food, liquor-strainers, bonnets, oil, and bowls for lamps—are produced from this convenient tree; which, with the bread-fruit, — were there no other sources of supply, — would nearly meet all the necessities of the people.

The natives distinguish the cocoa-nut by various names according to its various stages of growth.—When young, and before the kernel is formed, they call it *orio*; when it has only a thin jelly within it is called *nina*; when the kernel becomes more palpable, *nimaha*; when harder still, *omoto*; when quite ripe, *opaa*;—afterwards, when the whole interior is filled up with a kernel, from which the young leaves spring, it is called *uto*; at this time the outside turns brown, and it is from the fruit in this state that the oil is drained. When the nuts are intended for propagation, they are hung, being quite ripe, upon a tree. In about six months a green leaf shoots out of one of the three holes at the smaller end. The nut is then put into the ground, to the depth of the shell, with the sprout upwards, when, from the other two holes, a pair of roots strike downward, and the plant is nourished by the decay of the nut till it can draw its entire sustenance from the soil; and such is its freedom of growth that there is scarcely a spot, however otherwise barren and unpropitious to vegetation, from

which this stately plant will not spring up, with its diadem of beauty and girdle of fertility. In about six years it begins to bear; the fruit is nearly twelve months in coming to perfection. Though the cocoa-trees rise to such amazing height, the natives climb them with the facility of cats. This they do, sometimes, by what may be called walking up the stems, the motion of the leg following that of the hand; but more generally they effect their purpose by fastening their legs together, about twenty-four inches apart, with a rope; when, placing a foot on each side of the tree, they draw up their bodies by the action of their arms, without difficulty.

CHAPTER XI.

Coasting-tour round Huahine — Rocking-stone—Hurricane by Night—Mahabu Harbour—Matara—Sea-side Meal—Native Sayings—Large Marae—Converted Priest of Oro—Picture of a Party asleep—Converted Shark-worshipper—A Shark-marae—Accident-bird—Value of a Nail.

Dec. 26. ACCOMPANIED by Mr. Ellis and Mr. Barff, and their servants, together with the queen of Hautia, several of the royal family, and many people, we set off, about noon, to make a tour of this island. The day was favourable, and a gentle breeze wafted us out of the harbour. As we sailed along the coast, we admired the mountain precipices, starting upright from the beach, and the gradual slopes beyond towering into wooded knolls or piked pinnacles, that sharpened into vanishing points amidst the immensity of heaven above. The nether rocks were generally dark-coloured; the strata diverse in dip and material; in one instance the layer appeared slaty and horizontal. On the summit of a high cliff, to the south, stands a huge rocking-stone, shaped like a bishop's mitre, which moves to and fro on the application of a very small force. Expanding from their serpentine recesses between the inland mountains to the shore, valley after valley saluted our view, and gladdened our hearts with the exuberance of their vegetable riches, promising—yea, producing, day by day, inexhaustible

provisions for all that live around their precincts. At three o'clock we reached the island of Papeorea, on the south-west extremity of Huahine. This little spot, which seems but a hillock amidst the sea, stands about sixty feet above high-water mark, and is exquisitely adorned with the trees common to the climate. The rock is of the same black stone as prevails throughout the adjacent islands, intersected with breccia; though in one part we discovered a hard blue vein, in a contrary direction to the other strata, and nearly vertical. This is divided into fragments of various shapes, but all approaching to rude regularity of figure,—square, triangular, &c. In another place the formation is very singular, one portion being bent and pointed, like horns, and another rounded like cylinders; the exterior of this stone is yellow, the interior slate-blue; and all these rocks are much impregnated with ferruginous matter. We are not aware, however, that iron, or indeed any other metallic ore, has been traced in any of these islands.

Having perambulated the whole of this petty domain, won from the deep in some far distant age, we dined and supped in one meal, had family prayer in the Tahitian language, and made arrangements, at an early hour, to bivouac for the night. Our company, including the queen and her retinue (who met us here), consisted of a hundred persons. Our four small beds were put up in a native house, open at one side. This we contrived to partition with sails and blankets, and deemed ourselves very sufficiently sequestered in our tent-like chambers. The people without found no difficulty, consistently with their simple habits and few wants, in accommodating themselves on the ground, partly under another shed, and partly in the open air around it. We had not long composed our little camp to rest when we were suddenly assailed by a violent shower

of rain, accompanied with a tempestuous wind, which had nearly dislodged us all. The natives awoke immediately; those under the shed were driven out, by the crazy roof coming down in fragments, though with no very heavy ruin, upon them. The out-of-door sleepers, of course, were soon roused by the pelting of the storm, and ran in all directions to the trees and bushes for refuge. A strange scene of confusion followed; the hogs were screaming, the goats bleating, and forcing their way into our bed-room for shelter, from whence it was not easy to repulse them; men, women, and children were hurrying to and fro, and mingling their voices of surprise and consternation. But the uproar soon subsided; the people cowering under cover, wherever they could find it, presently resumed their characteristic good humour, and, after talking and laughing for several hours, while the turmoil of elements continued, they gradually sunk with the wind and the rain to rest.

Dec. 27. Though there were some showers this morning, we got under weigh at an early hour. East of the island on which we had lodged Huahine presents a spacious harbour, surrounded on the landward by hills and mountains, of indescribable beauty, and singularly contrasted, yet richly harmonized. The slopes are verdant to the water's edge; while above, height over height, clad in different coloured foliage, and ridge beyond ridge, grey, and black, and cragged, present successive scenes of landscape, which pen cannot trace, nor pencil follow, through their ever-varying, yet always pleasing, combinations, as the lights and shadows change upon their surface, or the beholder changes the place whence he contemplates them. We sailed nearly round this ample basin, which is about three miles across, and of which the shores, though irregularly winding, are as gracefully curved as the convolutions of a shell. Making our

exit at the southern outlet, on our right lay Papeorea, which we had lately quitted ; and on the left Huahine-iti, or Huahine the less—a vision of enchantment to the eye. Nothing in nature can exceed in picturesque unity of subject (if the phrase may be allowed) the spectacle of one of these modern Hesperides, having its mountains, woods, and waters, all lovely and lighted with sunshine, reposing on the flood, and doubling its image beneath ; nor can any thing ideal exceed in romantic effect the bewildering illusion produced by looking upon it askance, with the head inclined downward, when the reality and the reflection are so identified as to make both appear one—an island, alone in the midst of a sea as deep as the firmament—or, as fancy might easily feign, an entire little world (a satellite to this) invisibly suspended “ ’twixt upper, nether, and surrounding” sky. This may be deemed puerile by the very profound or the very superficial ; but the true lover of nature must always have a boy’s feelings of delight in contemplating her beauty ; nor can he forbear gazing at her occasionally, under her peculiar aspects, with a *boy’s eye*—not, indeed, rolling in the fine frenzy of the poet’s, but revelling in the deliciousness of pure admiration—and discovering, no matter whether actual or imaginary,

“ More things in heaven and earth,
“ Than are dreamt of in your *philosophy*.”

Opposite Papeorea a vast rock rises out of the water with great majesty. This mass is generally composed of alternate strata of blue rag and breccia. There is a remarkable vein, about two feet in thickness, which runs aslant, and in a contrary direction to all the rest. Strong marks of the action of fire are visible on the surface, and in one side we found a hole, which may have been a volcanic crater. Here

and there, also, there are strata of black stone, which, when broken, has a pitchy appearance.

We next reached the harbour of Mahabu, on the north-west side of Huahine-iti. There is no passage between the coral-reefs into this lagoon, which is of an oval shape, and of capacity to accommodate all the war-ships of Europe with safe anchorage. Like the former bays which we have visited, this is overlooked by craggy cliffs, between which and the water there is a breadth of fertile low-land. In the middle appears a single small coral-motu, with a tuft of cocoa-nut trees waving upon its circlet of rock. We landed at the head of the bay, where a place of worship has been erected. Near it stands an old native house, which had been cleaned and strewn with grass for our accommodation. Here we put up our beds, and after dining a raatira said he had a little speech to say to us, if we would accompany him. We went, and lo! he presented each of us with a hog. Other presents of fruit were brought to us in the course of the day. In the evening divine service was held in the adjacent chapel, wherein about a hundred persons assembled. This is a very rich district, and the produce might well maintain ten thousand inhabitants round the margin of the lagoon. The late population have all removed to the Missionary settlement at Fare, and only visit their old neighbourhood occasionally, to gather the fruits which the bounty of Providence causes to grow here without their care or culture.

Dec. 28. We spent many hours in exploring the valleys, declivities, and remoter elevations, which every where presented similar objects for curiosity in the productions of the soil, and for admiration in the sections of sea and land scenery, on which the sight was never weary of dwelling, or rather roving from point to point; finding at once action and

repose in expatiating as freely as the wind that breathed over the mountains and rippled the ocean.

In the afternoon we proceeded on our cruise, keeping within the reefs, which are two miles from the shore, and afford perfect security from the breakers on the side of the sea. A high rock, projecting from the flank of one of the mountains, was pointed out to us, over the brow of which a man once leaped, to escape the spear of his pursuer, from whom he had stolen some property. Happily the fugitive alighted on a quantity of loose earth, which had been thrown up only the day before, and missed being dashed to pieces on the spot. We soon afterwards passed by one of the two districts whose inhabitants declined to emigrate to the Missionary settlement, to be nearer the means of Christian instruction, of which, at that time, they thought more lightly than the bulk of their countrymen. They come, however, occasionally to Fare to hear the gospel, and their teachers in turn visit them when opportunity offers. In the evening we landed at Matara, where there is a small native village and a chapel. A beautiful motu stretches across the mouth of the bay here, and presents a complete specimen of a coral-island, where the rude structure of thousands of millions of minute worms, growing up, through successive ages, into a barren reef, has gradually been invested with soil, and now is as "a field which the Lord hath blessed." Our sleeping quarters had been comfortably arranged, and we passed a quiet night, in a large native dwelling, divided into three apartments, of which we occupied one end; the queen, with her attendants, the other; and the middle space served for a common eating-room.

Dec. 29. After an early breakfast and family prayer, we visited the aforementioned motu. A beach, composed of fragments of shells and other marine exuviae, surrounds the

island, which is nearly two miles in circumference. The coral-rocks—themselves incorrigibly sterile, but over which nature has spread prolific tillage—at several points jut out into the sea, and again disappear in the sand. Even in the centre and highest part of this new-made land coral is every where visible, as the substratum of the whole. In addition to the trees and plants commonly found on such spots, we collected eleven which were new to us.

Having caught a sufficient number of fishes, we ordered them to be dressed. Immediately a fire was kindled on the beach, and the repast was served up in so primitive a style that we could not but be reminded of that scene, by the lake of Tiberias, where the risen Redeemer shewed himself to his disciples, and condescended to sit down with them by “a fire of coals” on the shore, and fish laid thereon, and bread, of which He gave to them with his own hands, as He was wont to do, in the character of their Lord and Master, before his passion. Ah! who can remember the sequel—for “when they had dined, Jesus saith to Simon Peter, Son of Jonas, lovest thou me?”—without “being grieved,” less because of the thrice-repeated question, than because he who has most experienced a Saviour’s love—his pardoning love—is most sensible how imperfectly he can answer, “Lord, Thou knowest all things; Thou knowest that I love Thee.”

On this occasion, a trifling circumstance occurred which is only worth notice as exemplifying the style of conversation in this remote corner of the world, where great plainness of speech is quite consistent with good manners. Mr. Barff, not having observed the fire which had been lighted, asked a native where it was. “You are a strange-eyed man,” was the reply that he received, and this was given in perfect good humour, meaning no more than that

if you will use your eyes you cannot help seeing it before your face. Such abrupt and significant answers are common among these people, who, though loquacious, strive to make their remarks in the fewest possible words; and often both matter and manner are equally pithy.—One evening the queen was amusing herself with peeping through a small opera-glass, belonging to one of our party. Having never seen any thing of the kind before, she was delighted with trying its powers, as she imagined, first on one and then another of the company, seated in different and distant parts of the spacious room. At length she exclaimed, “This is a short way of getting *at* a person!” The surprise of children in such a case is the reverse; they think the glass brings the objects near to themselves; she seemed to imagine that it carried her to the object.

Towards evening we walked to the great marae of Oro, which is within a mile of this bay. The queen and her friends accompanied us. Near “the high place” of this “abomination” of Huahine we called upon an aged man, who was the last priest here at the murderous shrine of the god of war. In youth he must have been uncommonly large and powerful. His face was singularly tattooed, which is in itself remarkable (indeed only the second instance that we have seen), as the vainest among the one sex, and the fiercest of the other, were not wont thus either to adorn or disfigure their countenances. And herein these Pacific islanders differed entirely from other savages who practise the same fanciful method of marking themselves. The North American Indians, the New Zealanders, &c., glory in the characteristic imagery which they depict on their foreheads, cheeks, and chins, by this barbarous species of embroidery. The grey hair of the patriarch before us was cut short, except one thin lock, which was allowed

to grow long, behind. But what gave peculiar interest to his person and character was the circumstance of his being blind, the occasion of his blindness, and its effect upon his future life. The dark idolater had long withstood the gospel, and refused to acknowledge the sanctity of the Sabbath, after the former was received, and the latter commanded by authority, to be observed in these islands. One Sabbath morning, in contempt of the day, he went out to work in his garden. On returning to his house, he became blind in a moment. Dreadfully alarmed, he cried out, "I am a dead man!—a dead man!" His neighbours, in amazement, came running to his assistance;—but vain was human help; an invisible hand was upon him, and had closed up his eyes for ever from seeing the sun. But the same hand, we may believe, opened the eyes of his understanding by the stroke which destroyed the light of the body; he immediately concluded that this affliction was a judgment upon him for disobeying (probably against strong, though long-resisted, internal convictions) the gospel of our Lord Jesus Christ. His countrymen were under the same impression. He humbled himself in the dust, mourned over his sins, confessed them, abjured idolatry, and embraced that religion which had already triumphed over almost every other heart in the island except his own. To this day he has continued in that renovated state of mind, and his conduct has been conformable to his profession.

After some conversation with him respecting what he had been, and what he is now, we informed him whither we were going; he then got up, and accompanied us, finding his way without difficulty by the aid of a long stick. We were soon at the marae. This measured a hundred and forty-six feet in length, by eighteen in width, and

was in a tolerably complete state, only a few of the great stones having been displaced. It is built of large flags of coral-rock, placed upon their edges in the ground, and forming an enclosure, which is filled up with earth. On this a second smaller enclosure had been raised in the same manner, leaving a platform all around, four feet wide. Within this upper story were interred the bones of the miserable victims, human and brute, which from time to time had been sacrificed to the demon-idol worshipped here. One of the large flag stones measured nine feet by ten. The labour of heaving such blocks from the bottom of the sea, bringing them so far, and building them up here, must have been immense.

Tare no Oro, or Oro's house, stood behind this long range of earth and stones, about the middle of the farther wall. It was a small structure, only eight feet long by six in width. About three yards beyond, and upon the ground, lay a flat stone, twelve or fourteen inches square, on which the priest of Oro formerly was accustomed to stand, when he offered his prayers and practised his enchantments. Close to this, rising behind it, was another stone, sufficiently broad and elevated to form a seat for him when weary, or when the duty of his office required him to assume the posture of repose.

Without due consideration, we requested the old priest to take his stand, and shew us in what manner he prayed to Oro, and delivered oracles to the people. With undisguised reluctance he consented, and stepped upon the accursed spot, from which he had so often, in times past, acted the part both of the deceiver and the deceived. But when he was about to repeat one of the prayers to Oro—as though he had come within the grasp of the power of darkness, and felt himself in the act of apostacy—"fear

came upon him, and trembling, that made all his bones to shake ;” and down from his station he leaped with precipitancy, crying out, “ I dare not do it—I dare not do it.” He was so troubled that he left the scene as hastily as he could, dreading a second judgment, and declaring that if he did such a thing he should die immediately. We were much affected, and regretted having inadvertently brought him into such terror and peril, while we could not but admire his conscientiousness. At the further end of this huge mass stood a small marae, twelve feet by seven, long and broad. This, we were told, had been built on the occasion of making an arii ; that is, adopting into the royal family a person of inferior birth. Ceremonies were then observed, which the worst words in our language would be abused in describing.

When the house of Oro had been erected, several human sacrifices were slain, and every pillar that supported the roof was, as it were, planted in the body of such a victim, having been driven, like a stake, through it into the ground. There had been fourteen grand occasions, when human sacrifices had been thus offered, within the remembrance of the old priest. As he enumerated these, he took a piece of taro leaf in his hand, a shred of which he tore off and threw upon the ground, to mark each, when he mentioned it in order.

In surveying this wreck of Satan’s throne, melancholy retrospection carried our spirits through the dark ages which had passed over these lands, while they were full of the habitations of cruelty and wickedness ; when one generation went, and another came, without change, or hope, or possibility of deliverance, till the messengers of mercy, with their lives in their hands, and the love of Christ and the souls for whom He died in their hearts, appeared upon

their shores to preach liberty to the captives, and the opening of the prison-doors to them that were bound.—The idols, the temples, the bloody rites, the detestable profligacy, the gross ignorance, the spiritual slavery, and the personal abasement, of the people, have all disappeared; and, however imperfect yet, society is advancing in genuine civilization; and, however deficient, still the church of God is growing in grace, and in the knowledge, practice, and enjoyment, of pure and undefiled religion. Those of the natives whose habits were formed under the old atrocious system, in contemplating the transformation, not in themselves only, but in all things around them, scarcely know how to reconcile the former and the present state of things; it is to them as though the one or the other must be a dream; yet by bitter remembrance and happy experience, “the wormwood and the gall” not less certainly *were* their portion once than “the milk and honey” *are* now. In their prayers and discourses they love to contrast the two states. They compare the present to peace, after long and murderous wars—to an abundant fruit-harvest, after famine and drought—to undisturbed, refreshing sleep, after days and nights of toil, and watching, and distress.

When the altars were overthrown, and the idols burnt, the image of Oro, which made this place hideous, was also demanded by the regenerators of their country, that execution might be done upon it. The old priest, seeing his craft in danger, but determined to cleave to the hope of reviving it till the last, hid his god—a shapeless log of timber—in a cave among the rocks. Hautia, however, was not to be trifled with, nor could such a nuisance as the pestilent stock, to which human beings had been sacrificed, be permitted to exist any longer on the face of the earth,

lest the plague of idolatry should again break out among its reclaimed followers. He insisted upon its being brought forth, and committed to the flames, in the presence of the people, who had but the day before trembled and fallen down before it. This was done; but still the priest himself held to the superstition of his fathers, though he had seen their god consumed to ashes by mortal man with impunity; and he ceased not to spurn at the religion of the strangers till the signal event already mentioned, when blindness fell upon his outward, and light upon his inward, vision. One of the largest stones of this dilapidated marae was taken away, a few weeks ago, to Tare, and there placed over the grave of the young heir to the kingdom of these islands, the son of Mahine, formerly mentioned. Near this marae there are two stones, one upright, the other prostrate, the only remains of a very ancient structure of a similar kind. They are both basaltic fragments, of irregular angular shape; but whence they were brought we could not learn. To these dumb blocks divine honours were accustomed to be paid, and prayers offered, by the fanatic priests and the deluded multitude.

The night-quarters, in the house where our servants, and those who accompanied us of their own accord, were lodged, presented a singularly grotesque spectacle after they were all laid down to sleep. Each spread his mat on the ground, and threw himself upon it, apparently at random, but perfectly at ease; heads and feet lying in all directions. Some made pillows of their mats, some made pillows of their neighbours, and some did without pillows at all. If it had rained down sleepers through the roof upon the floor, they could hardly have fallen more unpremeditatedly, or been more whimsically disposed; yet all slept soundly, as though, having nothing to do but

to sleep, each was making the best use of his time; their coverings were the native mantles which they wore in the day: yet ludicrous as the spectacle at first view appeared there was not the slightest indecorum observable among the group. Sir Joshua Reynolds has remarked that all the positions of children are graceful, because they are unconstrained; the same may be said of the unconscious acts and attitudes, sleeping or waking, of people like these, who follow simple instinct in whatever they do. Nature herself might have put her children to bed here, having given them such pliancy of limbs, and healthiness of frame, that, as they sunk down, so they lay, in sweet, untroubled, and profound repose.

Dec. 30. Being Lord's day, the usual services, in Tahitian and English, were duly performed, and devoutly attended. At our evening prayers we could not but observe how differently the very ground on which we were kneeling, singing, and offering supplications at a throne of grace, had been but lately occupied. Our house stands upon part of a marae, which was dedicated to the worship of the shark—a fit representative of *him* who is the prototype of all idols—the devourer, the destroyer! This was a family marae, and the owner, who had often prayed and sacrificed here to the most voracious of things that swim, was present with us at the worship of the Father of all mercies. He informed us that, according to the traditions of his fathers, a horrible monster once worked its way upwards through the solid ground. As it approached the surface, the people were alarmed at the convulsion of the earth beneath their feet; and while they were flying on all sides a huge shark reared its head, and opened its jaws, through the cleft soil, on this very spot. In commemoration of so great a prodigy, the ancestors of our informant had built the marae, which came

into his possession by inheritance. He had, however, desecrated the shrine, or rather consecrated it to a better purpose, having converted it into a dwelling for himself and his family, now acknowledging the true God.

Sharks are numerous about this coast, and they were formerly worshipped from fear; indeed, the fear that bath torment was the mother of devotion here, as it is in every other heathen land. Large oblations were frequently offered to them by the priests who served at their altars. We are assured that numbers of these ravenous animals were so far tamed in this bay that they came regularly to the beach to be fed with fish and pork, which were provided for them in large quantities. This marae being situated very near the lagoon, a shark once worked his way through the sand, and took personal possession of his temple, the water flowing in with him; whereupon, the reservoir thus formed being properly dammed up, and from time to time replenished, he luxuriated in his sanctuary, and daily received his food from the devotees who flocked thither. Whenever the natives, in their canoes, encountered a shark at sea, they endeavoured to propitiate him by throwing out some of the fish which they might have caught; and such offerings were so acceptable to these divinities that the latter would follow the boats to the shore, and gradually became familiar enough to wait till their portion was dealt forth to them. Nevertheless the ungrateful sharks, having a god of their own—"their belly"—never failed to sacrifice even their worshippers to *that* idol when they could catch a stray man, woman, or child, in the water, or on the beach, near enough to be seized and carried into the deep.

Dec. 31. To-day we explored the neighbourhood of this bay. About a furlong from the head of it is a cliff, nearly perpendicular, seven hundred feet high, according to our

calculation, and extending a quarter of a mile laterally. It consists of one enormous mass of very black chert. Many huge fragments lie at the foot, which are, for the most part, overrun with grass and low shrubs. From the upper face of the precipice itself spring scattered tufts of ito and purau plants. We walked upwards of three miles into the valley, from whence the inland mountains tower away to an elevation which gives the sense of toil to the eye that climbs them, stage by stage, over thick forests and interrupting crags, following their sinuosities, and marking their slopes, as they diminish in distance. One of these acclivities we ascended, to visit a marae, situated in a solitude of woods and rocks which gave more than ordinary solemnity of horror to the idolatrous temple. Here, again, sharks were the tutelary deities, or rather the hostile fiends whose fury was sought to be appeased by the superstitious reverence paid to them. Several of these sea-monsters were distinguished above the nameless multitude that prowl for prey throughout the boundless ocean. One, named *Tuarihono*, had the pre-eminence, because he was a foreigner, and came from the island of Maupiti. It is a remarkable fact that the natives here were always more prone to think highly of what was brought from a strange country than what belonged to their own. A second was called *Teabua*, a third *Teariihioroa*, a fourth *Teareaumua*, &c. How many others were thus distinctly recognized we could not ascertain. Indeed, almost every family had its particular shark, to which it vowed and made oblations here, or at other maraes. They always gave a name to these savage creatures, when they numbered them among the gods, by some circumstance connected with the fish itself, the place where it appeared, its size, colour, &c.; but all the appellations were magnificent and sounding, it being understood that the sharks would be offended

with paltry and vulgar ones. On this spot the raatiras, or landowners, used to meet to practise the sacred exercise of the bow and arrow, which, being *tabued*, were never employed as weapons in war. In the course of our excursion this day we visited another marae, on the beach, larger than either of the former, but learnt nothing particular in reference to its history. A white bird, with a long blue bill, and web-footed, about the size of a dove, was brought to us. The natives call it *pirai*; and this harmless creature was also one of “the lords many, and gods many,” worshipped here. It was supposed to preside over *accidents*, and, being often found sitting in the bread-fruit trees, its protection against falls in climbing them was sought. It was believed that when this bird perceived any one thus precipitated by an unlucky slip, it would immediately fly beneath his body, as if to rescue him before he reached the ground, or, at least, lighten his descent. The chief who gave us this curious information assured us that he had proved it to be true by personal experience; for, on a certain occasion, when he was dislodged from a bread-fruit tree, one of these compassionate birds glanced under him so closely as to touch his neck with the flapping of its wings, and he sustained no injury (as he presumed) in consequence of this happy interference of one of the gods; whereupon he immediately cut a large bunch of bananas, and went and offered them to his deliverer at the marae. This day, in the course of our ramble, we caught a *vivi*, a giant of a grasshopper, which measured nearly five inches in length. The body was green, the wings red.

We have been told that the first nail ever seen in this island was taken from a boat at Raiatea. It was a spike-nail, and brought hither by its fortunate possessor as something of rare value. And so it proved, for he made no

small gain by lending it out for hire, to canoe-builders, to bore holes in the sides of their planks. Afterwards another lucky fellow got hold of a nail, and not knowing how such a thing came into existence, he shrewdly conjectured that it must have been formed by a process of vegetation. Wherefore, to propagate so valuable an exotic, he planted his nail in the ground, but waited in vain for the blade, the bud, the blossom, and the fruit. This man is still living, and has not heard the last of his speculation, being often reminded, to his no small chagrin, of the folly by which he acquired at least one piece of knowledge.

CHAPTER XII.

Lizard-God—Motley Dinner Company—Traditions—Dog-Marae—Rock Scenery—District of Hiro, God of Thieves—Puerile Prerogative of Areois—Cascade—Fern-leaf Printing—Memorial Trees planted—Columnar Rock—Comfortless Plight of the Coasting Party—Curious Species of Lobster—Marae of Tani—Idol-Festival—Extensive Lagoon—Extraordinary Aoa Tree—Royal Burying-place—Native Contributions to Missionary Society—Gross Notions formerly entertained concerning a Future State.

1822. Jan. 1. PROCEEDING on our circumnavigation of the island, along the north-east coast, we landed about two miles from our last quarters to visit a ravine which has been opened, by some unrecorded convulsion, to a great depth through a solid rock of chert and breccia. This singular fissure is a quarter of a mile in length, from twelve to fifteen feet wide, near the entrance, but narrowing to eight or nine towards the upper end. A strange tradition existed concerning this place: in a remote age a lizard was born, of a human mother, and immediately translated into a god when it saw the light. Here was its retreat and its temple; and here divine honours have been paid to the four-footed reptiles of that species ever since. From thence we walked along the beach, though it was hard to pick our steps among the protruding rocks and sharp prickly corals that interrupted our path in many places. We rested

at a native house whither the queen and her retinue had gone last night, and where they had now prepared a sumptuous entertainment, of the usual country viands, for us and our attendants and all that chose to partake of it. The house was a miserable shed, though spacious, the roof being rent into skylights and the walls into breaches. The dinner-party was more numerous and hearty than either select or congenial—the queen and her friends, ourselves and our servants, with sundry hangers-on of the natives, also a rabble of dogs, cats, hogs, and fowls, eagerly and unceremoniously putting in their claims for a share of the feast. Good humour, however, prevailed, and there was abundant fare both for man, and beast, and winged fowl. In addition to our portion of this social meal we each received a present of a live hog.

Near at hand was the ruin of a marae, out of which we picked several human skulls, being those of victims who had been here offered to Oro. An intelligent native, of high rank, now a Christian, formerly an Areoi, told us, in answer to a question, that the belief of these vagabonds (the Areois) respecting a future state was this—The spirits of themselves and their friends went into some place far away, where they enjoyed happiness, in the tenth degree, or of the highest kind. They lived at large, in the midst of an immense plain, round which stood all the gods, joining hands, with interlocked fingers, and forming an impregnable protection; while those within the circle revelled in all manner of sensual delights. We have heard other traditions on the same subject; little dependence can be placed on any as being universal; one was believed here, and another there, and they had only one common quality—that of being equally preposterous in mass and abominable in detail.

We afterwards took to our boat again, sailing between the land and a coral islet, overshadowed with trees, nearly two miles in length and half a mile in breadth. At the further point of this motu a scene of startling peculiarity and grandeur burst upon our view. Immediately before us a vast conical mountain stood up from the shore to the heavens, having on its peak the faded crown of a perishing marae, once held in profound veneration, having been dedicated to the worship of the dog. On either side of the straits, between Huahine and Huahine-iti, craggy precipices crowd one upon the back of another to the height of three thousand feet. Over the top of one of these hangs a huge rock, as though it were disrupted from its seat and falling instantly upon the valley beneath. On the contrary shore gigantic masses, of the same character, rear their weather-beaten but immoveable ridges, as in defiance of earthquakes or storms, passively maintaining their ground till they shall be crumbled into dust, under the perpetual foot of time, on the very spot where they were first fixed at the creation, left bare by the retiring waters of the deluge, or heaved from the bottom of the abyss by the volcanic throes that gave birth to the islands of which they are at once the ornaments and the stability. These stupendous eminences are mouldered into many singular but not mis-shapen forms, for grandeur and grace are distinguishable among all their variations; while, through the thick verdure that generally arrays them, break forth denuded crags, black, crimson, and grey, and frequent fissures open into their recesses, yet conceal what they disclose, their borders being curiously curtained with foliage that seems to live in the air as its element, and scarcely to be indebted to the stone cliff, whence it springs, either for nourishment or support. Even the perpendicular faces of the rocks are

often overgrown, in this genial climate, with rank and luxuriant vegetation.

Crossing over the district called *Apoomatai*, or *the hole in the wind*, the meaning of which we have not been happy enough to learn, we took up our quarters for the night at a preaching-place, where there is a small chapel, and a house for the use of the Missionaries when they come hither. We had evening service in the former, attended by about fifty persons, and in the latter we prepared our beds, but expected no sleep, on account of the multitudes of mosquitoes. The natives, however, to our no small surprise and pleasure—though it was hard to believe such good news—told us that the pestilent swarms would retire at the close of day. And so they did:—this place has somehow become *tabued*, from their visits, during the night, for, every where else, the matins, the vespers, and the vigils of these everlasting tormentors of flesh and blood, are little less annoying than their noon-day inflictions.

Near this privileged spot, and before we enjoyed the unhoped-for comfort of undisturbed repose, we visited a lofty mountain, rising just behind our lodging. We estimated the elevation at three thousand feet. A spring spouts from its flanks, at two-thirds of the way, which the traveller finds very refreshing in the toilsome ascent. From the summit, as from every other, the views were sublime and enchanting—loveliness of colour, and grace of form, marking every feature of land and sea scenery; combined with amazing height of interior mountains, winding irregularity of coast, smooth water within the lagoons, rough breakers on the reefs without, coral islands here and there; all compassed with the infinity of sea beyond and of sky above. Here is the extreme verge of Huahine. An insulated rock projects from the head of this mountain,

presenting a panorama-stand by day, and a point on which star after star may be seen by night, from the depth below, lingering over its pinnacle, and cresting it with their beams, as they pass in their courses. The strata of this rock are irregular, and consist of volcanic rubble and basaltes, both quite black.—We remarked a second spring trickling from the under stratum of this pile, notwithstanding its great elevation. The same plants were also found in this superior region as on the lower slopes. The cotton-plant was abundant, and an uncommon kind of stone-crop. But the most curious was a species of mimosa, or sensitive plant, with a white blossom, like that of the pea, but very minute. It rises to the height of fourteen inches, and is called by the natives *hora*. The sweet-scented grass, formerly mentioned, grows exuberantly here, and is now in full blow and fragrance. Ferns and reeds also flourish in every crevice and hollow. The structure of the middle part of this mountain, so far as the soil was laid bare, is the same red loam which is traced every where in the high lands here, and which appears to be decomposed lava, containing many fragments of honey-combed stones, of the same colour. This is a royal domain, and formerly was a favourite haunt of those human harpies—the Areois, in whose character and habits all that is most loathsome — “earthly, sensual, devilish” — was combined. The low land between the beach and the foot of the mountains is little more than a hundred yards in breadth, but exceedingly fertile. Towards the south, however, it expands gradually into a spacious and beautiful valley—a lap into which the horn of plenty has been unsparingly poured. Auna, who was formerly one of his most zealous and favoured votaries, informs us that *Hiro*, the patron divinity of thieves, was devoutly worshipped here and throughout these islands,

though he was a god of but recent creation. He is said to have been a native of Raiatea, and so far from being born an immortal that (if the ambiguity may be allowed) he did not even die one—his scull having been preserved at Opoa, in that island, and seen by persons now living there, though it has recently disappeared with the other relics of idolatry. This Hiro was so subtle and audacious a robber that even the altars and maraes of the gods were not safe from his sacrilegious fingers. To his skill in thieving were added all those other accomplishments for which heathen deities in all countries, from Greece and Rome to Tahiti and Raiatea, have been celebrated,—lying, murder, debauchery, &c. &c. Nor was he less famous for managing a canoe, and playing the pirate by sea, than the burglar and bandit on shore. After his death, when enrolled among the gods for his atrocities, he was revered even above Oro, to whom he proved himself superior by throwing him down and lying upon him. His scull, as already mentioned, was deposited in a large marae, which he had himself erected, and his hair was put into the body of Oro's image and committed to the flames at Maeoa. The devotees of this idol were all persons of more than vulgar rank; our friend Auna, being of royal kindred, was admitted to that honour. Indeed, it was not to be expected, even in such a state of savage society as then existed, that any except the great should be permitted to seize their neighbours' goods with impunity.

The fraternity of Areois had some customs and practices which they affected to reserve to themselves, and which it would have been at the peril of others to adopt. These were either exceedingly gross or exceedingly puerile. Of the latter we are assured that the following was a favourite one, which it might have been death for an uninitiated person

to imitate. When they sate on the ground, or on a low stool, they put one foot on the other thigh, and continued giving the toes a particular motion, while in the one hand they waved at arms' length a fan, made of the white hairs of a dog's tail, to drive away the mosquitoes; and in the other held a nasal flute, on which they occasionally made a flourish of notes, by blowing into it through one of the nostrils. It is remarkable that this little musical pipe is shaped like a German flute or fife, and is sounded, as above, through a hole in the side, near the upper end, which is plugged.

Jan. 2. After we had each planted a cocoa-nut, in front of the house where we had lodged, in memorial of our visit, we proceeded in the boat to reconnoitre the straits which separate the greater and lesser of the Huahines. The opening between the two islands is about a mile in width, with steep declivities on either shore. This narrow channel expands into a capacious basin and fine harbour, round which the most romantic scenery extends along the coast, and rises inland to the loftiest elevations. Indeed, this is the character of all these scattered islands, throughout the Southern Pacific,—they are mountains in the midst of the sea, whether seen from afar or at hand;—from afar, nothing more exquisite in aerial perspective can be imagined than their slim and unsubstantial forms first peering above the horizon, but gradually growing in bulk, in clearness, and in beauty, on approaching them; till, at hand, the richest colouring and the most harmonious combinations of the contrasted elements of loveliness and magnificence that constitute picturesque landscape are found, in a degree of diversity at once inexhaustible, and unexhausting to the eye, the imagination, the intelligence, and even the heart of the beholder—associated, as these “fortunate islands” *now* are,

with all the “blessings” which the dying Jacob prayed might be the portion of his beloved Joseph—“blessings of the heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb; blessings—* * * * *” which “have prevailed above the blessings of (their) progenitors unto the utmost bound of the everlasting hills.” Gen. xlix. 25, 26. How literally, how locally, how spiritually, these have been verified in reference to Tahiti, Huahine, and their adjacencies, must be manifest to every one who has heard or read what God hath wrought for them, by the gospel of his Son, within the last ten years: how much more evident must it be to us, whose eyes have seen all these things, and whose hearts have thrilled with delight at the contemplation of so much bliss, where so much misery lately reigned! Here, truly, “where sin hath abounded, grace doth much more abound.” So be it, till the end of days!

The queen was in the boat with us as we sailed into this harbour, and, part of the district belonging to her, we determined to rest a few hours for refreshment. While dinner was preparing, on shore, we proceeded along the coast towards the western side of the bay to examine the site of a cascade, whose waters we had, for some time, observed flowing down a steep channel. When we had approached it at the nearest point, the stream appeared to fall from the height of little more than a hundred feet; but what much more powerfully arrested our curiosity was the columnar formation of the face of the rock over a section of which the water was precipitated. We landed, and were detained a considerable time by a heavy shower of rain. We gathered some small oysters, of a very delicate flavour, on the beach here; they were attached to the stones and trees which were at the edge of the water. In

ascending the mountain we experienced great difficulty on account of the steepness and slipperiness of the ground; the latter inconvenience being much increased by the recent shower, which had saturated the herbage and made the clay (a red loam) like mortar under our feet. The sides of this eminence were overrun with forests of tall fern and dwarf ito shrubs. When we reached the top, which may be calculated at two thousand feet, we had to descend into a glen beyond, where the stream that supplies the fall has its source. The spring is strong and sallies out of the earth at all times abundantly, but in consequence of the late rains it was unusually swollen and vigorous when we were there. The water thus projected pours at once over the verge of a precipice of chert-stone, to look over which makes the head swim, and the nerves instinctively recoil with horror, the abyss being so profound, when contemplated from this point, that the whole height of the mountain itself seems to be the leap of the cataract from its summit to the sea. The actual fall we ascertained to be three hundred and fifty feet. Of course, in its headlong career, the rounded volume, that rolls over the verge like molten crystal, expands into azure sheets or darts in silver streams on its middle passage, tumbles into foam a little lower, and resolves into spray towards the bottom, so widely scattered that a bath may be taken under the affusion without any inconvenience. The face of the crags down which it rushes, and leaps, and spreads, and sparkles in the sunbeams, being quite black, gives intensity of brilliance to the many-coloured waters, under all their changes of form, from the torrent above to the shower of dew-drops below. Here we gathered specimens of the elegant small ferns, with which the native women impress figures, in divers colours, upon their cloth,—literally a method of *printing*,

which is but one remove below the boasted invention of the Chinese by means of engraven blocks, before the art was discovered in Europe. It is true that the delicate patterns of leaves and flowers, taken from living plants, upon their apparel, may be said to teach these ingenious females only so many letters of the alphabet of nature ; yet, though incapable of instructing them in any thing else, they do always remind them of some of her most exquisite productions ; and may often revive in recollection the places where such are to be found, as well as the circumstances under which particular specimens were gathered upon the spot—the weather, the company, the pleasures, or the disappointments of the day on which they were sought.—Here each of us left a memorial of our visit, by planting a cocoa-nut ; and though the future trees may not, indeed cannot, tell “ the story of their birth,” to those who sit under their shadow, and find their fruit sweet to their taste, yet to ourselves they will be mnemonics of the mind ; and, when in distant regions we picture the scenery of this sequestered spot, we shall add to the beautiful objects which we saw here the images of those which we left, though but in their germs ; and these will be endeared by the thought that they are *our* representatives, flourishing and fulfilling, in solitude, the purposes for which the Lord God caused them to grow out of the ground. Would that *we* were ever doing the same, in our emigrations ! Mr. Ellis and Mr. Barff planted two on the one side of the stream, and we (the Deputation) two on the other.

But, as we have intimated, it was the columnar structure of the face of the rock itself that excited our most curious attention. The stone is chert and not basalt, being in this respect essentially different from the singular specimen of the latter in Matavai valley. The columns here are generally

large; in form a great part are pentagonal, in a few instances they are only quadrate, some again approach to the triangle, while others are nearly hexagons. One of them measured four feet four inches. Those of the four-sided pillars varied from a foot and a half to thirty inches. The same shafts also differ often in diameter, in their several parts, as much as they do from each other. The divisions of the pentagons and the hexagons are also much at variance; a side, in some cases, being not more than an inch or two, in others upwards of a foot, wide. The whole colonnade declines from the perpendicular towards the east, at an angle of seventy-five degrees with the horizon. The height of this naked front of rock is three hundred and fifty feet, and the length a quarter of a mile. But, from small denuded patches on other parts of the mountain, where similar phenomena are discernible, it is probable that the whole mass is of the same formation. The lower extremities of many of the columns, near the waterfall, having been broken off, the stumps above jut out and shew their respective shapes. When wet the stones are deep black, but when dry a light blue, exceedingly agreeable to the eye.

Reluctantly descending from this secluded spot, so interesting to the traveller in search of rarities, and the philosopher in quest of geological data, we arrived at our boat. It was then near six o'clock in the evening. We had previously heard distant thunder, and now, in the course of a few minutes, we were thoroughly drenched with rain, from which neither umbrellas nor wrapping could protect us. The torrents continued to fall till we had reached our party on shore. Here, having changed our clothes and dined, the house being very dirty and uncomfortable we resolved to proceed to our next station at the foot of the

Sacred Mountain, called Mow, about four miles off. We accordingly set out for the desired haven some time after sunset, the glimpses of the moon affording us precarious but welcome assistance in exploring our way. Incessant lightnings and the perturbed state of the clouds, meanwhile, excited apprehensions which were soon realized. On our passage the utmost caution was requisite in steering the boat, the sea, to the distance of two miles from the shore, being so covered with coral-rocks and their spiky ramifications, as, in many places, to be unnavigable, and in all very shallow; hence we were, every few minutes, aground and afloat alternately; nor was this to be wondered at, for our boat having on board, in all, sixty persons, was much too heavily laden for such a perilous cruise, especially after nightfall, when the depths and shoals could not be distinguished. Thus, when we struck upon the reef, all the native men were obliged to jump out into the water to lighten the vessel and heave her over the obstruction. But they were invariably cheerful, and worked with all their might, so that by fits and starts, as it were, we at length landed at the destined point. Before, however, we could reach shelter, the long-threatening clouds poured down all their vengeance upon us, and we were a second time soaked through all our apparel, as though we had been dragged through the sea. Our female companions, with their infants, suffered much from the pitiless pelting of this storm, there being violent wind as well as rain, while, in the midst of all, they were compelled to be carried on shore upon the backs of our men, and afterwards had to run to the distance of a quarter of a mile before they could get under cover.

The place provided for our reception was a large chapel built in the native style, on pillars, and open on all sides. Here, then, we were at last—threescore of us!—comfortless

enough, but having nothing to do but to make the best we could of our quarters. It was midnight when we landed: the lights in the place had all been put out by those of our party who had previously arrived there, and who, never expecting that we would venture to follow them over such a sea of sunken rocks and shallows, in the dark, had retired to rest. With wet clothing, wet bedding, and nothing ready to dry either, we were loudly welcomed with the *Iaoranas* (may you be blessed!) of our friends, whose slumbers we had disturbed. Presently, however, a fire was kindled at one end of the chapel, and we found ourselves in a noble place of worship, open, indeed, on every side, to all the elements in all their moods, but having a sound roof to ward off some of the deluging rain, at this time, and in other respects affording plenty of room for the accommodation of most of our clan. Notwithstanding the noise, the bustle, and apparent confusion, among so numerous and heterogeneous a party, we composed ourselves for rest without much difficulty, each in his own way; and, sooner than could have been expected, silence and general tranquillity prevailed throughout the spacious and well-occupied tenement.

While we were exploring the neighbourhood of the cascade, this day, some of the men, whom we had left at the landing-place, caught two very curious fishes of the lobster-species. The native name of this animal is *Varoo*. The general form is that of the lobster; the length nine inches; the body is covered with a delicate shell, of which the jointed compartments, nine in number, beside the tail-piece, admit of freedom of motion. Under the five central ones there are fringes, like fins, and to that which lies between these five and the tail are attached two flappers, on either side, projecting outward and backward. Under each

of these there is a strong, bony, sharp-pointed weapon with which the creature can defend itself, and probably secure its prey, by clasping the latter beneath its belly, when the forks must pierce whatever comes between them. These are said to be venomous, and the natives are much afraid of being wounded by them. To each of the three plates of the shell, next the head, are fitted two legs, one on either side. The head is an inch and three quarters long, and narrowing in width from an inch and a half, at the hinder part, to three quarters of an inch at the frontage. Towards the middle are the eyes, the mouth, and four antennæ, with a kind of fin on each side. But the most singular and novel characteristics of this animal are its large claws, which grow from the upper part of the body and the neck. These have four joints each, that at the extremity being a fine and almost transparent bone, with ten sharp rays shooting outwards, longer and longer, and stronger also in proportion to the outermost. This ten-toothed appendage closes down into a corresponding groove, or slit, of the inner joint, which exactly fits it as a sheath—the whole resembling a common pocket-comb that shuts into a case. The mouth and adjacent organs are like those of the lobster. The colour, when alive, is pale yellow with lilac and black spots. This also was one of the divinities of these benighted regions, where men “changed the glory of the uncorruptible God into an image, made like to corruptible man, and to birds, and to four-footed beasts, and to creeping things.”

Jan. 3. We are now in the district of Aruri, a royal domain, where parties of pleasure, or for war, were wont to assemble. The land being exceedingly fertile, abundant food was always to be found for such occasions, when the consumption was great indeed. The chapel, built on the site of a demolished marae, is eighty feet long by thirty

wide. It has a pulpit, but no fixed benches nor pews; and was, therefore, better suited, in some respects, for our nocturnal encampment than if it had been more completely furnished. Near it stands a large house, twice as spacious as the chapel, formerly the haunt of the Areois, a “sty of Epicurus’ herd,” rendered abhorrent to every pure feeling by the bloody and obscene rites of those “unclean spirits” that once possessed it. Within this no longer desecrated enclosure, a number of our fellow-travellers had been lodged; and we were awakened, soon after day-break, by the songs of Zion, which they were singing at their morning worship; and sweeter minstrelsy we never heard. A few years ago our brethren, the Missionary servants of Jehovah, dwelt here like men in exile, if not in captivity; and when the heathen mocked them, and required of them mirth, saying, “Sing us one of the songs of Zion!” they might have indeed replied, in bitterness of spirit, “How shall we sing the Lord’s song in a strange land?”

There are various other houses in this district; but few are tenanted, the former inhabitants having removed to the Missionary settlement, and only visiting their lands here occasionally. The beach is low and marshy; three extensive valleys open upon it from the interior. On the west stands the Sacred Mountain, rising in great majesty, and almost perpendicularly, on every side; hence the summit cannot be reached, even by the natives, in wet weather. Its trees run all the way up its steep declivities, and flourish superbly on the top, which is broad and flat. Some crags jut out on the south side. In times of war this was a strong hold to which the vanquished fled, and where they could not be successfully assailed; for, when once they had ascended the precipices, they could hurl

down stones, like thunderbolts, upon their pursuers below ; and throw back their besiegers themselves, like stones, whenever they attempted to scale those impregnable ramparts. On this proud eminence stood a marae, devoted to the worship of the dog.

From the west to the south are seen vast ranges of hills, with sunny valleys, or dark ravines, intersecting ; the flanks of these are generally clad with verdure, though often embossed with towering rocks or overhanging crags. Between the south and east are the straits through which we sailed ; and there we distinguished the termination of the motu, and the commencement of a further range of low islands, to the extent of ten miles, a very narrow line of sea separating between them and the main land. An opening into the broad ocean beyond, a mile in width, with a reef over which the surf continually breaks, divides this chain into two parts, of which each motu is a link.—The rain continued to fall heavily all this day, so that we could scarcely leave our abode. At night the storm came down with hitherto unprecedented violence, and we seemed to be in the midst of a land-flood, so vehemently did the stream beat, and the winds blow, about our frail yet stable tenement.

Jan. 4. The weather not permitting us to resume our journey, we made an excursion to the neighbouring motu, to visit the marae of Tani, the chief god of Huahine in the age of idolatry. It stands about a hundred yards from the shore, embosomed among trees of many kinds, which wholly obscure the edifice till the spectator arrives upon the spot. Like most erections of the kind, it consists of two stories, of oblong shape ; the lower, a hundred and twenty-four feet by sixteen, and the upper diminished proportionately, with a small wing at the back. The base-

ment is about ten feet in height, and fronted with coral blocks, placed on their edges, some of which are as high as the story itself; these form the walls of an enclosure, which is filled up with earth. The superior but smaller part is faced with coral, and filled with earth, in like manner, but not more than three feet high, having at each end an upright stone of twice that elevation. In the centre of the principal front stands the *bed* of Tani, a stone-framed pile, eighteen inches above ground, but twenty-four feet long by thirteen wide! Hard by is another and lesser enclosure, not more than half the dimensions of Tani's bed, yet large enough to hold all the gods beside that belonged to this celebrated grove and temple. All these various structures were exceedingly rude, but massy, in materials and masonry. Not a tool seems to have been lifted up upon any of the stones; the angles are ill-formed, nor are the walls in right lines; but the whole *pandemonium* is in rare preservation, scarcely a block having been dislodged from its place. Trees of centuries, judging from their venerable and magnificent appearance, overshadow this "dark place," with meeting arms, and foliage "star-proof." One of these ancients measured fifteen yards in girth above the root. There is a tradition worthy of the superstition attached to this shrine of folly. Tani often wanted to fly away—from his bed here, we presume—but having a very long tail, like a boy's kite, that unlucky appendage always caught in the boughs of this sacred tree; by which he was instantly dragged down to earth again. However, he has now escaped—escaped for ever—though not by flight, but by fire, having been burnt (in effigy, of course,) in his own house, called Taumatai, in the year 1817, by those resolute image-destroyers, Hautia and Tiramano, in their zeal

for the Lord of Hosts. The idol, a huge, mis-shapen block of wood, was about the height and bulk of a very tall and stout man ; but, like many of his fraternity here (“the gods made with hands”), by the bungling of the artist, he was one of those “whose heads do grow beneath their shoulders,” there being no separation of those parts above ; whilst below, the uncouth body terminated in a point (without legs) like a cone inverted. It had likewise the usual mockeries to represent eyes, ears, nose, mouth, and arms ; but these were “most lame and impotent conclusions” of such matters. The whole was covered with cinet, or platted twine, made from the fibres of the coconut husk.

At this marae, once a year, when the kings and priests thought proper, there was what might be called a national assembly and festival held. Hither all the idols of Huahine were brought from their various temples to be clothed with new dresses and ornaments. On this occasion Tani was laid on the middle of his bed, having the gods of four districts placed on his right hand, and the gods of four other districts, into which the island was divided, on his left. The chiefs stood in rows opposite to their own divinities, and the priests round Tani, as lord over them all. Various antic ceremonies having been performed, and prayers offered, the images were stripped of their old vestments. Many of these wooden stocks, being hollow, were filled with beautiful feathers and other precious trinkets, which were also brought out, and either renewed or replaced. None but men were allowed to attend this anniversary. One who had often been present assured us that, on these occasions, a quantity of *ava*, for the purpose of making a detestable intoxicating liquor, nearly as large as the marae itself in bulk, used to be collected, besides provisions

in an immense quantity, eighty or a hundred hogs, also, were slaughtered and roasted to entertain the multitudes that were attracted hither by their devotion to the gods and their love of good cheer. The feast lasted three days, and was a season of gluttony, drunkenness, and debauchery of every kind. The priests themselves were often so intoxicated as to be unable to repeat their devotional addresses in the required posture; they would then grovel upon the ground, like swine, muttering and hiccuping their incantations. While this carnival lasted, no fire was allowed to be lighted, nor labour to be performed, throughout the island. At the close of the ceremonies, a particular god, called Maavai, was brought forth, stripped and gutted like the rest, when immediately, *they say*, it began to rain tremendously. This was the signal for the removal of all the new-clad idols to their respective maraes. No female was permitted to approach one of these sacred edifices on pain of death, which was instantly inflicted by whoever witnessed the sacrilege. Nay, such was the cruel and remorseless proscription of the sex from religious rites or privileges, that if the wives or children of the priests themselves came within a certain distance, while they were engaged in some particular services, they were murdered on the spot, even by their husbands and fathers, with the most desperate ferocity.

Jan. 5. We proceeded on our coasting cruise, to-day, sailing through a strait, no wider than the Thames, which divides the motu from the main land. Though little more than a mile in length, the passage presented us with most gratifying prospects on either hand. On the right lay a lovely low island overflowing (if we may use the expression) with verdure to the water's edge, and displaying a rich variety of the most luxuriant vegetation, from the

gigantic cocoa-nut to the common grass, running riot in the fertility of its sea-formed soil. On our left the Sacred Mountain towered up to the firmament, of which, in some aspects, it seemed a pillar, so shapely, so stately, and lofty, were its proportions. The relics of maraes—the worst works of man—and some of the most beautiful, sublime, and beneficent of the works of God—the everlasting hills and the forests of fruit-trees,—presented their melancholy piles of tumbled stones, at brief intervals, exciting horror in respect to the past, and gratitude for the present state of the people of these terrestrial paradises to the eye. Of these ruins we counted ten within the circuit of view from our boat, some on the flat shore, others on the declivities, and others in the recesses of the valleys. Several stone walls, of rough blocks, were built in this small channel for the purpose of catching fish. These are composed of loose materials, broad at the base, narrowing towards the top, and even with the surface of the water. These rude dams are curved, and constitute inclosures, or pinfolds, into which the natives drive the fish from the open water and there take them with facility.

At the extremity, the strait, through which we had been delightfully sailing and singing hymns as we sailed, suddenly opened into a large oval lake, of which the motu formed one side and the high cliff of Huahine the other. This splendid lagoon, now as smooth as a mirror, we ascertained to be five miles in length by one wide. The scenery around forbids description; exemplifying all the varieties of natural grandeur and vegetable affluence to be found in these tropical climes and insular situations. A small village and chapel at length fixed our eyes, which nothing else but the traces of man (always pre-eminently interesting to us) could long detain, where such bewildering glories of the inanimate creation met us, surrounded and

pursued us, on every side. We were informed that this was the most renowned place in all Huahine, having been, from generation to generation, the abode of the kings, and, consequently, the metropolis of the kingdom.

We landed to examine a famous marae, and also a far more famous tree, which may be regarded as the most extraordinary natural production of these islands; indeed, we gazed upon it with overwhelming astonishment. This tree is called *aoa* by the natives. The trunk is composed of a multitude of stems grown together, and exhibiting a most fantastical appearance from the numerous grooves, which run vertically up the bole, and are of such depth that a transverse section would rudely resemble the axle and spokes of a wheel without rim. The girth, near the foot, is seventy feet. From the height of eight feet, and onward to forty, immense branches proceed, in nearly horizontal lines, on every hand; from which, as from similar trees which we have seen and already described, perpendicular shoots tend downward, till they reach the ground, take root, and become columns of the "pillared shade." More than forty of these we counted, standing like a family of earth-born giants about their enormous parent. A circle drawn round all these auxiliary stems measured a hundred and thirty-two feet in circumference; while a circle embracing the utmost verge of their lateral ramifications was not less than four hundred and twenty feet. The upper stories (if such we may call them) of this multiform tree, presented yet more singular combinations of intersecting and intertwisting boughs, like Gothic arches, oriels, and colonnades, propped, as by magic, in mid-air. These were occasionally massy or light, and every where richly embellished with foliage, through which the flickering sunshine gleamed in long rays, that lost themselves in the immensity of the inte-

rior labyrinth, or danced in bright spots upon the ground black with the shadows of hundreds of branches, rising tier above tier, and spreading range beyond range, aloft and around. The height of this tree (itself a forest) cannot be less than eighty feet. It stands so near the lagoon that some of its boughs overhang the waters. Not far from its site there is a Christian chapel, and a pagan marae hard by, where the sovereigns of Huahine were buried—and where, indeed, they lay in more than oriental state, each one resting in his bed, at the foot of the Sacred Mountain, beneath the umbrage of the magnificent aoa, and near the beach for ever washed by waters that roll round the world, and spend themselves here after visiting every other shore between the poles. The great marae itself was dedicated to Tani, the father of the gods here; but the whole ground adjacent was marked with the vestiges of smaller maraes—private places for worship and family interment—while this was the capital of the island, and the head-quarters of royalty and idolatry. On the limbs of the tree already described there is reason to believe that thousands of human sacrifices have been hung. One low bough, of great length and bulk, was pointed out to us as having been the principal gibbet for such victims, century after century. The tree itself was sacred to Tani; but he has been expelled hence, and for ages to come, under the shadow of this prodigy of vegetation, it is to be hoped that “incense and a pure offering”—the incense of prayer, and the pure offering of bodies, presented as “living sacrifices”—will continue to be made here to the true God, by more of *his* spiritual worshippers than Satan had of *his* deluded votaries in all the times gone by. On this ground we could not help thinking how many bloody rites had been performed, and what wickedness had been wrought, without interruption from one warning voice, or

the overture of one embassy of peace, to a people destroying themselves and one another; a people equally at war, in their atrocious practices, with nature and with God. But “the people that walked in darkness have seen a great light, and to them that sat in the shadow of death hath the glory of the Lord appeared.” It has been said to Huahine, “Arise, shine! for thy light is come;” and she *has* arisen, and she *does* shine, in the garments of salvation and the beauty of holiness. We have already stated that this island contributes largely, according to its means, towards the support of the London Missionary Society. Silver and gold she has none, but what she hath—oil, and cotton, and arrow-root, and hogs—these she gives with a perfect heart and with a willing mind; or, if her children grudge the sacrifices which they bring, she refuses to accept them for the service of the sanctuary.—When a Missionary Association was first established here, and contributions were solicited, the people were explicitly informed that they should not be compelled to give any thing; whatever they did, therefore, must be of their own free will. One day a native brought a hog to Hautia, who was the treasurer, and, throwing the animal down at his feet, said, in an angry tone, “Here’s a pig for your Society.” “Take it back again,” replied Hautia, calmly, “God does not accept *angry pigs*.” He then explained to the man the objects of Missionary institutions, and the necessity of those who supported them doing so from right motives, especially enforcing the Scripture words, “The Lord loveth a cheerful giver.” The man was obliged to take his hog home again; for though exceedingly chagrined to have it rejected—refusal being considered a great affront when a present is offered—Hautia was too sternly conscientious to accept it. In Tahiti, on a similar occasion, a person brought a quantity of cocoa-nut oil to

Pomare, in a like bad spirit, exclaiming, “Here are five bamboos of oil, take them for the Society.” “No,” said the king, “I will not mix your *angry bamboos* with the Missionary oil; take them away.” And he dismissed the reluctant contributor from his presence, with his gifts in his hands, bitterly mortified at having betrayed his meanness, and exposed himself to such a rebuke before his neighbours. He would afterwards have been glad to redeem his character with twice the number of bamboos, but the reproach clave to him.

Our friend Auna, this evening, gave us some further particulars of the absurd notions held by the Areois concerning a future state. The land of graves around us naturally led to conversation on subjects which lie beyond the grave. Some of these dissolute reprobates believed that when a father or a son died, and went to heaven—the heaven formerly described by Auna, as a great plain, amidst a circle of the gods—the survivor, at his decease, was met by the former just on this side of the celestial barrier, who there seized the new comer, and having baked him whole in an earth-oven, as hogs are baked below, put his body, thus dressed, into a basket made of cocoa-nut leaves, and then presented him as a dainty offering to the god whom he had worshipped when alive. By this cannibal divinity he was now eaten up; after which, through some inexplicable process, the dead and devoured man emanated from the body of the god, and became immortal.—If a father buried his son, or a son his father, in an unconsecrated place, it was said that the deceased would appear to the survivor the next day, and say, “You have buried me in common earth, and so long as I lie there I cannot go to heaven”—of course always meaning the sensual heaven of the Areois—“you must bury me with ceremonies, and in holy ground.” The corpse was then taken

up; the arms bound to the shoulders, and the knees up to the body; it was then interred in a hole dug to fit its dimensions, in a sitting posture, but so shallow that the earth barely covered the head. This was the most honourable form of sepulture, and principally confined to high personages. But it was more usual to keep the corpses of their friends above ground, on frames, or in the recesses of maraes, allowing them to putrify and contaminate the air all round the depositories of such nuisances. When a person was dying, his relatives standing about him would say, "*Take care of your head.*" We have not been able to learn the particular meaning of this figure of speech. It probably had been imagined, when the phrase first originated, that the head was the seat of the soul; and that, on the death of the body, the soul came out of the mouth.

CHAPTER XIII.

Tempestuous Weather—Case of Conscience—Rights of Fishery—Native Frankness—Tani's Bed—Destruction of Tani's Idol—Tani's converted Priest—Ancient Forum—Fortified Eminence—Ludicrous Tradition—Meteors—Offerings to Tani—End of the Cruise Round Huahine—Astronomical Notions of the Islanders—Divisions of the Day, &c.—Prompt Justice—Singular Moth—Terms for the Winds—Appointment of Deacons in the Church—Visit to Tiramano—Exotic and Naturalized Vegetables.

Jan. 6. (Lord's day.) WE had tremendous weather last night—rain and wind—which occasioned us no small inconvenience in our slight dwelling. Mr. Bennet complained on Friday of indisposition, from cold taken in consequence of being incessantly exposed to rain and sea-spray, for upwards of twenty-four hours, and afterwards (having lent his blanket to accommodate a friend) lying in his undried clothes, on a board, all night.—The usual services, including prayer-meetings and sermons, were performed in the chapel here. Notwithstanding the tempest and torrents of rain in the forenoon, the place was filled by an attentive audience, all seated on the floor (there being but one bench in the place) which, however, had been comfortably strewn with grass for their accommodation. As an example of the conscientiousness with which the Christian natives here honour the Sabbath, we may mention that a man came to us this evening, in some perplexity, saying, “ I saw a great

many fishes in the weir (one of the stone inclosures above mentioned), and, being afraid that they would escape before morning, I put a few large stones at the entrance, to prevent them from getting out. Have I done wickedly?"—Such nice enquiries the people often make, and they are sometimes of a nature so peculiarly delicate that it requires great discretion, and much acquaintance with their habits of thinking and feeling, to answer them satisfactorily. These questions, however, show that many keep their hearts with great diligence, and watch with a single eye over their conduct.

Jan. 7. The violence of the weather prevented us from getting abroad to-day.—The lake here abounds with fine fish, of which large quantities have just been taken by the natives, the prevalence of the north wind having occasioned the shoals to emigrate from the upper end of the lake, and flock for shelter into the weirs. This lake is divided among several chiefs, who own the adjoining districts, and such kind of property is considered so valuable, that every superficial inch is claimed by one or another great man; each of whom maintains his right as staunchly as game-preserves are held in England. The salmon caught here are remarkably delicate, and breed abundantly.

In the afternoon, at the conversation-meeting (where all kinds of profitable questions are allowed to be asked by the natives, and are frankly answered by the Missionaries), one of the raatiras said—"I have been thinking, this day, on that passage in the Psalms, 'Who will shew us any good?' and I said in myself, 'Who will shew *us* any good?' My heart has been thinking evil against the king (Hautia) who is sitting there. I have been told that he intends to take my fishing-ground from me. I want to know whether it is so, because my heart has been full of bad thoughts

against him for it." The Missionaries very properly declined to interfere with such a case ; indeed, they uniformly forbear from meddling, without special necessity, with disputes among the natives, which are best settled by arbitrators chosen from themselves. Their reply, on this occasion, in the presence of both parties, was that, so long as the *bue raatiras* acted with justice and due respect towards their chiefs, they might be assured that these would deal justly and kindly with them. This little circumstance shows the Tahitian frankness and fearlessness of speaking all their mind, even before their highest superiors ; and the patience with which Hautia permitted the affair to pass, in public, equally exemplified the noble forbearance of which such generous spirits as his—at once refined and elevated by Christianity—are capable.

Near the chapel there is a stone, on which the idol Tani was wont to be set down, that he might rest himself after the fatigue of being carried in a man's arms (whose peculiar office it was) down the steep hill adjacent, from his grand marae above, when, on certain extraordinary public occasions, it was necessary that he should be removed. The stone is a rough flag, as it was separated from the rock, four feet long, one and a half broad, and nine inches thick. It is placed horizontally on the edge of the lake, about half a mile from the sacred tree. While we were looking at this relic of puerile idolatry, one of the *bue raatiras* came up. He is now a pious, inoffensive man ; but he long and stoutly stood against the gospel in this neighbourhood, and was one of the ringleaders of the rebel-party who opposed the chiefs when they renounced idolatry. Being asked when the idol Tani was last brought down hither, he replied, "It was when the servants of the true God came to attack us for going to war with them

because of their new religion. Tani was brought down by us, and laid upon that stone. The two bodies of warriors stood, face to face, so near together as to be ready to begin the battle. Hautia, one of our friends who is now with us, and Tiramano, the chief woman, were at the head of the Christians—for you must know that the chief women here buckle on the cartouch-box, and bear the musket before their troops, as well as the chief men. When both sides were about to strike the first blow, Hautia and Tiramano made an offer of peace. They said, ‘You must soon fall into our hands, or we must soon fall into yours; but, if you will lay down your arms *now*, we will be friends with you.’ Then the true God caused the desire of peace to grow in our hearts, and we answered, ‘We will have peace; we will not fight for those false gods any more; we will submit to the true God!’ And so it ended; peace was made between us; a fire was lighted just here, Tani’s image was thrown into the flames, and burnt to ashes, before the eyes of both parties. Immediately afterwards we consumed his house and destroyed his marae. We, who had been rebels on account of our idols, turned to the true God. And then a great feast was made, and the men and the women ate together, in proof that we had all embraced the gospel in our hearts. It was never so before; if a woman had sat down on this stone, or even touched it with her finger, she would have been instantly murdered.” We congratulated Hautia on having been made the Lord’s instrument in accomplishing so great a deliverance of his nation from the thralldom of Satan. He replied, with much emotion, “All my forefathers worshipped Tani—where are they now? It is my mercy to live in better days.”

Jan. 8. We visited several maraes, accompanied by Mr.

Ellis and a native, named Toumata, who formerly held the illustrious office of *te amo atua*, or bearer of the god Tani. He belonged to the order of priests, and was a personage of such superhuman sanctity that every thing which he touched became sacred; he was, therefore, not suffered to marry, as the honour of being his wife was too much for any mortal woman. But this was not all; he would himself be so defiled by such a connection that he would be disqualified for his office, and must immediately resign it; nay, if he did not repent, and return with a great peace-offering to Tani's house, he might expect to be first struck blind, and afterwards strangled in his sleep. He was not allowed to climb a cocoa tree, because, if he did, it would be so hallowed that nobody else durst afterwards ascend it. He was the only man living who had a right to handle the god Tani; and it was his special prerogative to carry the idol when it was annually removed to the neighbouring motu to be stripped and new dressed, as already described; and though the latter ceremony was permitted to be performed by the priests, he alone could carry back the image to its marae on the mountain side. To do this, and reinstate it in its upper chamber, he had to climb a post of Tani's house, twenty-five feet high, with the unwieldy block on his shoulders. This office he voluntarily resigned, with all its privileges and emoluments, and embraced Christianity, on the day and at the place where Tani was burnt by Hautia and the zealous warriors who overthrew their country's idols with violence, but subdued their pagan adversaries with meekness, as stated in yesterday's journal. Toumata is a stout man, about thirty-five years of age, and very well versed in the traditions of his heathen forefathers, which enabled him to give us much information concerning the objects that attracted our curiosity in this day's excursion.

The first marae that we visited was the sepulchral one of the kings of Huahine, for many generations. It was an oblong inclosure, forty-five feet long by twenty broad, fenced with a strong stone wall. Here the bodies of the deceased, according to the manner of the country, being bound up, with the arms doubled to their shoulders, the legs bent under their thighs and both forced upwards against the abdomen, were let down, without coffins, into a hole prepared for their reception, and just deep enough to allow the earth to cover their heads.

Close behind this was another enclosure, thrice the length and twice the width of this; the whole raised to the height of five feet above the ground; the walls of oblong, and the pavement of flat, stones, forming a pretty level platform. On this were held the national councils, when the kings, priests, chiefs, and land-owners assembled to determine questions respecting peace, war, or other great public concerns. On such occasions this stage was crowded with the great actors in those scenes of violence which used to convulse the island with civil strife; while thousands of the people, the sufferers in such tragedies, thronged around it, to hear the issue of consultations which were to relieve them from hostilities already raging, or to break tranquillity then reigning, by letting loose man against man, family against family, and district against district, till rapine, murder, and devastation had done all but their worst, by stopping short only of utter extermination in their progress. The political and priestly orators who were wont, at such times, to harangue the multitude, often displayed no mean powers of savage eloquence.

Close upon the margin of the lagoon, and under the shadow of the sacred tree, stands a marae, dedicated to the departed spirits of the kings whose bodies are interred in

the adjacent one. This, like the rest, is composed of rough coral blocks for walls, and raised to a second story by small flags and stones. A third, belonging to a family of the Bue Raatera, built in like manner, is seen in the same vicinity. Others appear on the lower slope of the hill, which are respectively dedicated to Tani, Raa, and Oro, the principal idols of Huahine. Above these there has been constructed, at some barbarous period, a vast wall, ten feet high and six thick. This rampart consists of rough masses of stone from the crags above, or coral-reef from the sea, piled and attached without cement, with great labour and no small art. It was raised for the purpose of obstructing the course of a pursuing or invading enemy up the steep side of the mountain, which it engirdles to the length of two miles, and only breaks off at points of interruption where the precipice itself precludes all possibility of assault. The upper regions of this acclivity were considered almost impregnable; and they not only afforded security to fugitives who gained them, but the fertility of the soil, which was thick-planted with cocoa-nut and bread-fruit trees, nearly to the top, and the perpetual springs of fresh water abounding there, furnished provision for the occupants as long as they were likely to be besieged by a baffled army below. Behind this fortified eminence, and with a small valley only between, the moua tabu, or Sacred Mountain, already described, rises about three thousand feet; from the summit of which, as a last retreat, defiance might be hurled, not in words only, but in the enormous missiles of disrupted rocks, and the smaller ammunition of loose stones, with which the surface was abundantly strown.—On the lower mountain are many maraes, of which particular notice is unnecessary. The whole hill and subjacent beach seem to have been holy ground,

in the unhallowed sense in which men consecrate, upon the face of God's earth, temples and altars to idols and devils.—The great marae, so dedicated to Tani, stands superior among all these, being nearly a hundred feet by eighty in length and breadth, with walls in some parts nine feet thick. In the centre of this rude edifice, Tani's bed is seen, on which his idol was laid when prayers were offered to it, and near that another platform, which the dumb stock occupied on special occasions.

At the distance of thirty feet, in front of the marae, is the usual raised seat for the priest when he performed his devotions; and, near the same, what may be called the altar, consisting of a flat flag-stone and an upright one, on which the animals, offered in sacrifice, were formerly slaughtered; these were swine and fowls. But the altar on which the bodies of the victims, when slain, were presented, was a frame of wooden piles and planks, sixteen feet long, six wide, and ten high. On these occasions the fowls of the air had plenteous feasting. Near the spot were two large heaps of bones, principally the skulls of hogs. On the declivity, immediately below the marae, are two small terraces, raised to the height of twelve inches each from the ground, and on the lower side of these are stationed eight insulated stones, set up at some distance from one another, designating, by their position in reference to the temple, that part of it which particularly belonged to each of the eight districts of the island; and round which the inhabitants of the same, on public solemnities, congregated in tribes, as we were given to understand. On the north of the marae was Tani's house (now destroyed), a little wooden chamber, built on posts, twenty-five feet high, and to which there was no access except by climbing one of them. This was the sanctuary where the image was usually kept, and from and

to which it was always carried by our companion, Toumata, till the day when the idol, the sanctuary, and the worship of Tani were destroyed. We are told that when the people saw the flames ascending from the pile on which Tani was laid, by Hautia and his Christian warriors, they were powerfully affected—some with joy, others with sorrow, and not a few with apprehension that the god would speedily arise and inflict summary vengeance on his enemies, if not destroy the whole island and its inhabitants, for the indignity offered to his wooden proxy. It ought to have been mentioned that on one side of Tani's house there is a remarkable stone, set on end, which (like the tree on the motu, formerly mentioned,) is said to have caught his long tail, when, from the top of it, he attempted to mount into the air on a journey of mischief. This tail, it seems, was a grievous drawback to Tani, and various trees, in the boughs of which it had been entangled when he was taking his flight, have become sacred in consequence of being touched by it, though to his own bitter disappointment, when they caught him and prevented his aerial flight. The old people say that meteors were formerly much oftener seen from these islands than they are now. These, as well as comets, they imagined to be the tails of the gods, and, therefore, when they saw them streaming through the atmosphere they immediately threw off their upper garments and exclaimed, “a god! a god!” Tani's unlucky appendage, probably, was of celestial origin, in this respect; and, instead of being translated to the skies, like Berenice's locks, was attached to the popular image of his person, in commemoration of some magnificent meteor, whose train, in its flight, measured ninety or a hundred degrees.

Toumata tells us that, when he was a boy, the whole of this hill was covered with dwellings and gardens. Now

there are but three houses standing upon it, of which one only is inhabited. Similar evidences of decay and devastation meet our eyes every where on this tour. So fatal, indeed, were the effects of war, licentiousness, infanticide, and idolatry, towards the close of their reign, that the population of Huahine, in the course of a few years, was reduced from at least *ten*, some say *twenty*, thousand, to little more than as many hundreds.

When living animals were brought to be sacrificed to Tani, no blood was shed. They were laid upon the stone, and most cruelly, because most clumsily, strangled by the pressure of their necks between two pieces of wood. Not hogs and fowls only, but fishes, fruits, and intoxicating spirits were offered at this altar. Of these good things—though presented on the frame, before described, for Tani to feast upon, or rather to be consumed by the birds or perish by putrefaction—it was shrewdly suspected that few were consumed by so slow a process, the priests having found a much more convenient way of disposing of them. It is remarkable that among the contributions to Tani's service were *first-fruits*, according to the season of the year; a poor person was expected to bring two of the earliest gathered, of whatever kind, a raatira ten, and the chiefs and princes more, according to their rank and riches. These were thrown down upon the ground, at the marae, with the expression, "Here, Tani, I have brought you something to eat." In general, when hogs were presented, the heads only were laid upon his altar, the remainder being baked and devoured by the worshippers and the priests. Many kinds of fish, but neither sharks nor turtles, were thus offered. Human sacrifices were never slain or exposed here; these were all gibbeted at the enormous aoa tree, on the beach below. For Tani's bearer (our friend Toumata)

there was set apart, out of these gifts, a certain portion of food, which even the kings dared not to take away or touch. At a marae, on the beach, we were shewn a precious relic. This was said to be a fragment of Tani's canoe, which, though a stone, could swim as well as if it had been timber. To prove this a man threw it into the water, and it actually floated! The fact and the solution of the puzzle were equally apparent; it was a large piece of pumice-stone. Whence this specimen came the people could not inform us, but they said that there were more pieces of the same substance at other places on the island, which, according to an old tradition, had been collected by some devout person, formed into a canoe, and presented to Tani. The priests, no doubt, knew well how to avail themselves of a natural circumstance to hold an ignorant and credulous people in delusion by the semblance of a miracle.

Jan. 9. This day we proceeded on our voyage in Hautia's double canoe. Along the coast we counted nine maraes in the space of a mile. Most of these were curiously, and, indeed, picturesquely, placed, on tongues of land projecting into the lagoon, and were "monuments of piled stones," nearly as they came out of the quarry, which an earthquake may have made in the rifted rocks on shore, or as they had been broken, by the fury of the surge, from the coral-reefs that shut out the main sea from beating upon these well-defended coasts. This chain of Moloch's posts, as they may be termed, extended to the foot of the Sacred Mountain, which, at this quarter, rises immediately from the water's edge with awful grandeur. We intended to have ascended its flanks, but the steepness and slipperiness of the ridges forbade the attempt. The scenery along this neighbourhood is of the boldest character, excelling, at once, in every feature of beauty and sublimity which can be found else-

where. Description, after what we have already attempted, would be mere verbiage here. What most peculiarly strikes the eyes of European beholders, accustomed to associate nakedness and sterility with mountains of the highest order, is that the loftiest mountains of these islands are verdant to the very peaks, as though they were themselves masses of gigantic vegetation, springing, budding, branching, flowering, and bearing fruit, from the sea-beach upward to the firmament. Great quantities of rain having descended during the last few days, the waterfalls that came tumbling, in white volumes of foam, from the cliffs and through the ravines, added much of splendour and animation to the reposing magnificence of surrounding objects, which, from their nature, were for ever at rest. Motion is so intimately connected with life that the presence of water, even when not seeming to move, yet being known to be never entirely quiescent, is always exhilarating to the spirits as well as grateful to the eye. But in no form is this vital element more *visibly* and *audibly alive* than when it assumes the Protean character of cascades, perpetually changing shape, and breadth, and colour, and action, as they glide towards the verge, roll over the precipice, leap down the rocks, shoot the gulph below, and rebound through the atmosphere in vapour and spray, while the quivering rainbow, overarching the scene of turbulence, rises and falls, and brightens or fades, in air above, as the waters, in their ebullience, swell or subside, and the sun, in full splendour, or gleaming through mists, calls out of invisible space that apparition of beauty and emblem of peace.

At the foot of the amphitheatre of mountains are numberless trees, scattered and in groups, which, when viewed from the track of our voyage, appeared like diminutive shrubs in comparison with the stupendous eminences behind

them; but as we came near the coast, which they greatly adorn by overshadowing land and water with their boughs, they resumed the style and dignity that belonged to them as giants of the forest in stature, and patriarchs in antiquity. The water in most parts of the lagoon is shallow, and our canoe was frequently pushed forward by two men with long poles. In the afternoon we disembarked, and having taken some refreshment proceeded homewards to the Missionary station at Fare harbour, by land. The distance was not more than three miles, but the floods, in consequence of the late heavy rains, being out in many places, the path was overflowed, and made very uncomfortable for foot-passengers. Had not Mr. Bennet been much refreshed and re-invigorated with change of air, and agreeable motion, on our cruise along shore of the lagoon, he would not have been able, in consequence of his late severe indisposition, to make his way with the rest of us. Thanks be to God, however, he was mercifully supported, and we all arrived in safety, and with grateful hearts, at the comfortable abodes of our friends. The natives thronged to welcome their teachers and ourselves among them again.

Jan. 10. The inhabitants of these islands, during their sequestration from the rest of the world, had very scanty ideas of astronomy, and were very defective in their calculations of time. They had some notion of a year by observing the return of the Pleiades, which they called *Matarii*. The six months during which that cluster of stars appeared above the horizon, at the going down of the sun, they called *Matarii inia*, or *above*; and the remaining six, during which they are not seen after sunset, they called *Matarii iraro*, or *below*. Though the common people do not seem to have known any other constellations by special names, there were among the priests and chiefs some who distinguished

Gemini, Ursa Major, Orion, &c. by particular appellatives; but we found none who could give us any satisfactory account of them. We learned, however, that they had noticed the wandering tracks of the planets, and had names for each of them. The morning star (whether Jupiter or Venus) was called *Horo poi poi*, or *Tauroa*. Having observed that the rest of the stars were fixed in their relative stations, they imagined that the sky was a substantial dome, the concave side (like a cocoa-nut cup turned upside down) being spread over the sea, and held in its place by the stars, answering the purpose of fasteners, or nails with shining heads. The latter idea they must have got since their intercourse with Europeans, as previously they had nothing in their carpentry work resembling nails; the planks of their canoes being all attached with fibrous cordage, in the manner of sewing. When a strange ship arrived from a great distance, they supposed it had come from under another inverted cone of sky, through a hole in the lower part of their own; the perpetual expansion of space, every where presenting the same hemispheric appearance, had not entered into their conceptions.

Having no Sabbath, they had no division of time corresponding with a week, nothing in external nature pointing out such an artificial arrangement to a barbarous people; the moon, of course, attracted their attention, and they marked the number of days which elapsed from one lunation to another, and had a separate and significant name for each. The gradations and sections of day and night were very accurately ascertained, as will be seen by the following curious table :—

Eao—Is a day, or the time from dawn to dark.

Hoe mahaua—One day, or the time from sunrise to sunset.

Maruao—The very earliest indication of approaching day.

Aahiata
Ahiata
Tatahiata } The first breaking of the clouds previous to the
 dawn of day.

Arehurehuroa—The dawn of day, or the time when objects just begin to appear, though but indistinctly.

Feraorao—When objects appear a little more distinct, and when birds, flies, &c. begin to move.

Poipoi—Morning, when the faces of people are distinguishable; also the time from full day-light to noon.

Ao—Day-light.

Hiti raaotora—Sun-rising.

Ua teitei ti ra—When the sun is high, or forenoon.

Avatea—Noon, when the rays of the sun fall on the crown of the head.

Tohibu te ra—When the rays fall a little on one side of the head.

Taupe te ra
Taûpeûpe } When the shadow is as long as the object is
 high.

Taha te ra
Tahataha te ra } When the shadow is longer than the object is
 high.

Tapetape
Tape te ra } When the sun approaches the horizon.

Te mairi raa i te iria tai—When the sun's upper limb is level with the horizon.

Ahiahi—Evening.

Arehurehu raa—Retiring twilight.

Poiri—Darkness.

Po, or
Rui } Night.

Tuiraa po, or
Tui raa rui } Midnight.

Vehe raa rui—The division of the night at midnight.

Pananu raa tai—The flowing of the tide, or the time before midnight or noon.

Pahe raa tai—The ebbing of the tide, or the time after noon or after midnight. (In these seas it is always high water at noon and at midnight, but the tide rises very little.)

Jan. 11. There is little reason, as yet, in these islands, to complain of the law's delay. Justice is prompt, and punishment certain, in the present inartificial state of society;—a circumstance which, according to the English legislative authorities of the old world, is the best security for public peace and private welfare, by preventing many crimes which would be committed, at a venture, were the penalties a hundred fold more severe, and the chances of escape numerous in proportion. — A short time ago a woman had got herself tatooed. It was discovered, in the course of a day or two, one afternoon; she was immediately brought to trial, convicted, and next morning she was at work, carrying stones to the pier, which was constructing on the beach by the hands of public offenders like herself. — Four men were lately detected in a house, having a quantity of *ava*, from which they were about to prepare the favourite intoxicating liquor of these islands in their idolatrous state. The building was immediately condemned to be pulled down, while the fellows were in it; and a message was dispatched to the chief, whose vassals they were, informing him that there was a house, belonging to some of his people, which would be sent to him to do what he pleased with it. Accordingly the roof was presently removed, and carried away on men's shoulders; the inhabitants being left to follow it, if they thought fit, or remain exposed to the inclemency of the weather. The night being very tempestuous they went from house to house, imploring shelter, but were every where denied; the good folks within declaring that they were *tata ino*, bad men, with

whom they would have nothing to do. At last the outcasts came to the Missionaries, beseeching them to have compassion on them. Their misery found pity there, and they were allowed to take up their quarters in a neighbouring shed, as a refuge from the torrents of rain which were descending.

Jan. 12. This day we saw one of those large moths which the natives call *burehua*. This beautiful insect is an inch long, with very full black eyes; the body and wings are brown, spotted with white. But the most remarkable feature is the proboscis, which is from four to five times the length of the creature itself; and it is very amusing to see with what skill, delicacy, and quickness, it collects its food from the nectaries of flowers of all sizes and shapes, by means of this exquisitely sensitive and pliable instrument, with which it ransacks their sweets, while it flutters on the wing three inches above their untouched petals. And then it flits from blossom to blossom, darting out or withdrawing this penetrating sucker, which finds its way without difficulty into the deepest tubes wherein nature hides the honey, elaborated for its use, but not to be come at without diligent search.

Talking about the weather, our friends informed us that these islanders formerly believed that the winds were confined in two caves, the one where the sun rises, and the other where he sets; and that, according to the seasons of the year, those from the east, or those from the west, were let loose to blow over land and ocean. This poetical theory had evident reference to the trade-winds. But they were very nice observers of the winds in their effects, and their language was as copious in terms to characterize these as we have found it rich in those that distinguished the natural portions of the day. The east wind they called *maoai*;

the east-north-east, *maoai-taraua* ; the north-east, *pafapiiti* ; north, *pafaiti* ; the winds from north to west, *toerau* ; west and by south, *arafenua* ; west-south-west, *aruimaoro* ; and those from east by south to south-west, *maraamu*, &c. A strong south wind was called *maraamu moano* ; a gentle one from south-east, *moraamu hoe* ; a gusty wind, with heavy blasts, and rain, from whatever quarter, *haapiti* ; a hurricane, tearing up trees, overturning houses, &c., *huri* ; a squall with showers, *papape* ; a high tempest at sea, *ahoahoa hurifenua*, &c.

Jan. 13. Being Lord's day, in addition to the usual services the sacrament was administered. There were thirty native communicants present ; others were gone with Mahine to Tahiti. Among the church members are Mahine and Mahine Vahine, king and queen ; Hautia and his wife Hautia Vahine, who, in fact, administer the government in Huahine, under Queen Pomare Vahine ; with nearly all the other resident members of the royal family, who have not been admitted to religious privileges because they are great and powerful, but because they appear to be consistently and eminently pious. Our brethren here, on the establishment of their Christian church, manifested a spirit of wisdom and sound judgment, on a very delicate point, which reflected the highest credit upon their independence of character. When deacons were to be appointed, though Mahine, Hautia, and other principal persons, were really the best qualified for the responsible trust, both by their talents and devotedness to the service of God, yet—from an apprehension that it might form a dangerous precedent, and be pleaded thereafter as authority why their successors in the kingly dignity should also be chosen to this office in the church ; and, likewise, lest temporal chiefs should imagine that their rank gave them right to lord it over God's

heritage—the Missionaries conscientiously opposed the election of deacons from that class. To the honour of those who were thus passed by, they all had the good sense to acknowledge the validity of such an objection, and the good feeling not to be offended, but meekly to submit to the decision of those in whom they confided, not only as their spiritual fathers, but as their best counsellors in matters concerning which they deemed it right to interpose with their advice; and the interference of the Missionaries in peculiar cases, like the present, being never either officious or impertinent, has always carried weight and influence in proportion. Under the idolatrous system, the kings had uniformly been chief-priests; and it required no little firmness to prevent a similar association of secular and ecclesiastical pre-eminence being introduced into Christian institutions. In the places of common worship, therefore, kings, chiefs, raatiras and people, meet as equals; but elsewhere, we may affirm from what we have seen, in no country is greater respect and obedience paid to civil authorities.

Jan. 14. Mr. Ellis and Mr. Tyerman (Mr. Bennet being too unwell to accompany them) were sent for, late in the evening, to visit the distinguished female chief, Tiramano, who was considered to be dangerously ill, in consequence of having ruptured a blood-vessel a few days ago; but who had also been made worse by taking some violent medicine, administered by a native practitioner, which had produced a much greater hemorrhage. She was lying on a mat, on the ground, under an open shed, covered with a piece of native cloth, and surrounded by her friends and dependants, who were sitting cross-legged, in great numbers, on every side, and directing all their eyes towards her with intense solicitude, to see the issue. Distress was visible in every countenance, and the tears were rolling down the cheeks of

several, amongst whom were the principal personages of the island ; she herself is the third in rank. It may be remembered (see January 7) that this heroic female, at the head of her people, herself shouldering a musket, marched with Hautia and his Christian warriors against the rebels who had risen in defence of their maraes and idols ; and that the latter were vanquished without a battle by words of peace, instead of threatenings and slaughter breathed out against them. To look at Tiramano one would not imagine her—a feeble, quiet, retiring, woman—capable of such courage and decision as she then manifested ; but when her spirit was moved in a righteous cause she became a Deborah in the field, though a Mary in the house sitting at Jesus’ feet ; and so devoted were her followers to their magnanimous mistress that it was believed, had an engagement taken place, they would have fallen, man by man, at her side, rather than she should have been slain or captured. Her visitors found her a little recovered from a fainting fit, and in a devout and patient frame of mind. Her piety and good conduct reflect honour upon the sex to which she belongs, and which heretofore was deemed unworthy even to eat at the table, or taste the same food, with man—the barbarian—himself but a step above the hog on which he fattened.

We find that the following valuable exotics have been introduced into this island :—

The pine-apple and the papau ; both brought hither by the unfortunate Captain Bligh.

The superior kinds of cotton, brought by the Missionaries. There is a small indigenous cotton-tree, of little value.

The coffee-plant, lately introduced, of which some very promising specimens are growing in Mr. Ellis’s garden.

Oranges, lemons, and limes ; also tamarinds, planted by Captain Cook, but principally cultivated with success by the

first Missionaries, and now every where flourishing and bearing abundantly.

The custard-apple, brought by Mr. Ellis from Rio Janeiro; of which he has three plants, now producing fruit for the first time.

The Indian shot thrives prodigiously, though not long ago received from the captain of some vessel which touched here. The berries are round, black, exceedingly hard, and bear a fine polish. They are strung together for beads.

Cabbages and onions succeed tolerably well for one season, but the seed will not come to maturity.

Maize, or Indian corn, has found a genial soil here, and must hereafter be a great acquisition, by supplying a variety of substantial food, which the increasing population, and improved state of society, in these islands, will need, both for health and sustenance. It is not to be imagined that a civilized people, whose habits, through cultivation of mind, and consequent personal delicacy, shall be proportionately raised above mere animal nature, could, under any circumstances, remain satisfied to subsist on bread-fruit and plantains, with occasional relishes of hogs' flesh.

Potatoes will bring a crop, for one season, from foreign seed; but afterwards they fail entirely.

French beans are prolific, and seed well.

Radishes, turnips, and pease, have not yet been reared to any advantage, and most probably cannot be naturalized.

Vines, so far as they have been tried, apparently would thrive well. There are but two or three of these left, and unfortunately the swine have nearly destroyed them.

Guavas, Cape mulberries, and figs, produce fruit of fine flavour, and might, if duly trained, be brought to high perfection.

Tobacco might be raised and cured to any extent which mercantile speculation could require.

The castor-nut (by whom introduced we know not) has evidently found soil which it loves and luxuriates in, growing wild, and in astonishing profusion. The oil, of which some small quantity has been made by the Missionaries (who, nevertheless, want the necessary apparatus for properly preparing it) might become an important article of commerce.

The spices (at least many of them) which belong to tropical climates, might be cultivated here; but they have not been at all introduced. The present generation of inhabitants will not see the commercial advantages which might be reaped by their birth-places; but, though these are but specks on the face of the ocean, it cannot be doubted that they are destined to share in the prosperity of other parts of the recently colonized world adjacent. They will, imperceptibly perhaps, grow into importance with New Holland, which is geographically so situated as to hold the keys of east and west; whereby it will necessarily become the medium of communication between the Indian Archipelago and the Pacific Islands, as well as a central emporium for the sale and interchange of the commodities of each.

Jan. 15. Besides the bread-fruit, the cocoa-nut, and the plantain, formerly described, we have obtained a knowledge of the following useful trees, which are indigenous in both groups of islands, the windward and the leeward:—

The *purau* we have frequently had occasion to mention, as employed for various purposes. The slender shoots are converted into light rafters and paling for fences. The inner bark of the trunk is twisted and drawn into strong cordage. The elegant *purau-tibutas* and mats are made of

the same bark, stripped from the young branches. The leaves are spread for table-cloths at entertainments. The timber is used in many ways:—when well dried, for procuring fire by friction; for walling houses with the planks, and wattling them with the twigs; for manufacturing paddles and constructing canoes; *now* also for oars and boat-building, which are gradually superseding the former.

The *ati* furnishes a suitable material for *umities*, or dishes; likewise stools, the keels of canoes, and other massy wood-work. The gum of this tree is administered medicinally.

Of the bark of the *aoa*, peeled from the branches and small roots, beautiful brown cloth is made, which is highly valued here.

The *mape* is a species of chesnut, which attains a great size, and bears abundant fruit. The nut is enclosed in a thick husk, oval-shaped, flattened, and about three inches long. The natives esteem the kernel pleasant food when roasted. The timber makes tough handles for axes, and other heavy edge-tools.—The *mati* is a kind of mountain-sloe. With the juice of its berries the Tahitian red cloth is dyed; from the bark fine cordage is prepared, when the shrub itself is not more than two years old.

Of the *ito* weapons of war were fashioned of old; but the spear and the club are no longer wrought out of this once sacred, or rather once cursed, wood, which was the raw material whereof the gods were made. It is now applied to the much more humble and homely, yet far better, purposes of supplying middle posts to support the frame-roofs of dwellings, and occasionally for rafters. The mallets, also, with which bark is beaten into the cloth called *Ie*, are often carved out of the *ito*.

Miro, or *amae*, is a superior timber for carpentry and

cabinet-work. It was formerly much employed about the maraes, for implements and ornamental furniture. The altars were frequently decorated with its graceful foliage. The grain is as close as that of mahogany.

Mara is a very hard and enduring timber. The altars were constructed of it; also the larger paddles, the keels of canoes, and posts on which to hang the most valuable utensils or articles of dress in dwelling-houses.

The *bua* furnishes a very white and lasting wood, but it is short-grained; yet found suitable for many ordinary purposes. With the flowers the people, especially the women, were fond of adorning their hair.

We may enumerate, without discriminating notice, the *fata*, *tou*, *tiere*, *fara*, *paiori*, *atae*, *aute*, &c., which are used for domestic furniture, house and boat-building, manufacturing dresses, or, borrowing their rich blossoms on festival occasions, as head-garlands — according to their various qualities.

CHAPTER XIV.

A Feeding—Warning Discourse against Apostacy—A Native Hog a rare Animal now—A singular Fish—Handicrafts—Tabitian Language, and Figures of Speech—Sugar-cane Crop—Dauntless, Ship of War—Uncommon Spider—Questions proposed for consideration—Co-operation in House-building—Presents to Deputation—Tradition respecting the first Man and Woman—Noa—Mr. Tyerman and Mr. Ellis sail for Borabora—A Shark captured—Placid Beauty of the Sea—Arrival at Borabora—Missionary Station—Influence of Conjurors—Visit to two English Vessels—Opening of a new Chapel.

Jan. 16. IN the forenoon a messenger announced that Hautia and the raatiras had sent us *a feeding*—a present of eatables; and, before it was delivered, a similar token of good will was brought to us from the members of the church. When the whole was set out for our acceptance, in the chapel-yard, there appeared provision enough to feast all the island. There were seven hogs, and heaps upon heaps of cocoa-nuts, maias, bananas, and mountain-plantains; with taro, pine-apples, pumpkins, sugar-canes, &c., &c.

In the evening, Mr. Ellis chose for the text of his lecture, “Israel slideth back, like a backsliding heifer;—now the Lord will feed them as a lamb in a large place.”—Hosea iv. 16. At the close of the discourse, we perceived that there was much earnest talking at the lower end of the chapel; when, on enquiring the cause, we were

pleased to find that the text, and the application of it by the preacher, had come with such force to the hearts of the people that they were constrained to express their godly fears, lest *they* also, like Israel of old, might be tempted to slide back to their idolatries, and depart from the Lord their shepherd, who now fed them “as a lamb in a large place.” Such discourses often produce exceedingly wholesome impressions upon the minds of these unsophisticated converts to the truth, to whom nothing appears so revolting as the idea of apostacy from that faith which they have found to be an inestimable blessing to themselves, their families, and their country.

Jan. 17. We have just seen what is now a rare animal—a hog of the native breed, such as were found on these islands by the first navigators, but which have been nearly killed off; or, being crossed with swine of European origin, have been superseded by a mixed race, much superior in size and value. This was an unsightly creature; very small, short, and hump-backed, with a disproportionately long head, and dwarf ears turned backward. But the main singularity was its tail, placed as if it grew upon the back; this was not more than two inches long, but bushy with thick hair, that covered the adjacencies. The colour of the bristles and hide was reddish-brown.

A singular fish, which had been struck with a spear and caught in the bay, was brought to us. It is called Aavere. It resembles an eel and is a yard long, with a remarkably projecting snout one-fourth of its whole length, at the extremity of which is the mouth. The upper part of this proboscis consists of several bones so exquisitely articulated, side by side, as to be capable of enormous expansion, while below, where these bones seem to unite closely, by an equally curious contrivance, there is a connecting membrane

which falls inward and admits of corresponding distension with the cavity above; so that this small snout (in shape like a gun-barrel) might be enlarged enough to receive a substance equal in bulk to the whole body of the animal itself. It has pectoral, dorsal, and ventral fins, of very delicate structure. The tail-fins are finely arched backwards, and from between them, as from the centre of a crescent, shoots out a tapering tail four inches long and ending in a point. The colour is blue on the back and grey below; the eyes are large, and the pupil is surrounded by a glaring yellow iris. It is said that this arrow-like animal can dart itself out of the water with such violence as to pierce with its snout the body of a man. This fish is esteemed delicious food.

We were amused to see some of the natives here working at a smithy belonging to the Missionaries; and, considering their indifferent tools and the few instructions which they had received, it must be confessed that they did very well. They were forging, and hammering into form, hinges and fish-spears; but, understanding the nature and use of the latter much better than the former, they made them more neatly. Many of these people may be called tolerable carpenters, but they have little notion of fashioning good joints or geometrically proportioning their work, except when they do it their own way. Thus, in constructing their canoes and building their houses in the style to which they have been accustomed, though they use neither plumb-line, compass, nor square, yet they finish every part with great accuracy and symmetry. Their deficiencies in the mechanical arts are not those of capacity, but the mere habits of untaught practice, or rather, practice according to different and less perfect rules and models. The women, in devising and executing patterns upon their many-coloured

and diversely ornamented cloths, frequently discover fine fancy and delicate taste, while the men, in the few handicrafts exercised by them in these islands, prove that they are not in anywise inferior to Europeans, according to their means, in ingenuity or invention. Having little choice of tools, and those often much the worse for wear, whatever they do costs them immense application, yet, by sheer patience and perseverance the most commendable, they surmount every ordinary difficulty, and, in fact, are daily improving in such kinds of new-learnt modes of manual labour as have been hitherto introduced among them. Whatever they were formerly, when profligacy and idolatry prevailed, the present generation are by no means the lazy and inactive race which the earlier visitants have represented their fathers to have been. Being under no obligation to toil like slaves for a scanty maintenance, and, moreover, being very lively and inquisitive—when a ship arrives, the people, of course, will crowd about it in their canoes, to see what is to be seen, as well as to barter provisions for hardware, &c. Day after day new companies, from different parts of the coast, may do the same, and while they skim upon the sea, like water-spiders, in their light vessels, with their busy paddles, or dive and swim about in it as if they were amphibious, they may, indeed, appear to strangers to have nothing else to do, or too fond of ease and enjoyment to do any thing else; but those who should thus judge would be greatly mistaken. The fact is every where manifest that industry, civilization, and good morals, are entirely transforming the character, the habits, the pleasures, and the occupations of this people. Like the eagle renewing his youth, and soaring, from pure buoyancy of spirit, to the height of the firmament—or the serpent casting his slough, and gliding out of darkness and torpor, in the dunghill where he slept

away the winter, into the freedom of fresh air and the warmth of spring-sunshine—here is a nation “born in a day,” and emerging, as it were by miracle, from the blindness, captivity, and filthiness of ignorance, superstition, and vice, into the light of knowledge and the beauty of holiness; the former exalting them as children of men—the latter adorning them as children of God. It is not that all are thus illuminated and sanctified—perhaps but few can be said to be pre-eminently so; but, directly or indirectly, actively or passively, there are few who are not enjoying and exemplifying the benefits of that Gospel which, like Wisdom of old, may be said to cry “in the *top of high places* and by the way of the paths,” in these mountainous regions of the west, “Receive my instruction, and not silver; and knowledge rather than choice gold:—I dwell with prudence, and *find out knowledge of witty inventions*:—Riches and honour are with me; yea, durable riches and righteousness:—*I cause those that love me to inherit substance*; and I will fill their treasures.” Prov. viii. 1, 2, &c. And literally has the personification of Wisdom, in the same inspired book, (Prov. iii. 13—18.) been verified, by the gospel, in Tahiti, Huahine, Raiatea, Eimeo, Borabora, and other barbarous regions, whose very existence was unknown to the Christian world for more than seventeen centuries. Looking back but an hundredth part of that term—looking back only seventeen years—what were these islands and what their inhabitants *then*? What are they *now*? Surely, where war, infanticide, and debauchery cut short life, not only at its threshold, but way-laid it on all its stages, making it at the same time so miserable that death was hardly an evil to be deprecated—the Gospel, which brings life and immortality to light whithersoever it goes—the Gospel has come hither, with “*length of days* in her right hand, and in her

left hand *riches and honour*. Her ways are ways of pleasantness and all her paths are peace. She is a tree of life to them that lay hold upon her; and happy is every one that retaineth her."

Jan. 18. We have been diligently endeavouring, since our arrival at Tahiti, to acquire some knowledge of the Polynesian language, which, with few and easy varieties of dialect, is spoken throughout all the peopled islands of the Pacific. When we first heard the natives conversing together we could scarcely conceive that the sounds were those of speech; so smooth and well-vowelled and liquid were all these, that they seemed only indistinct murmurings in the air round our ears. The hum of bees under a lime-tree in blossom might, to our apprehension, have been as easily resolved into words as the audible breath that came from lips on which our eyes were fixed, but which were dumb to our understandings. And yet it was evident, by the animation of look and grace of action which accompanied this delicate confusion of tongues, that every tone and inflection was full of intelligence. This must be, more or less, the strange feeling which the hearing of an unknown language excites in every one's mind, but which gradually wears away as frequent recurrence enables him to detect articulation in the undulating syllables, which were before but as the lapse of free waters, and to disentangle the maze of running accents, which, at first, were to him no accents at all. By little and little, in like manner, and by the exercise of minute attention, we learned to unravel the implicated cadences of low, soft voices, which, from unintelligible monotony, grew into emphatic expression, and at length rose into the harmonious utterance of ever-varying thought, in diction correspondingly copious and clear. Nay, so voluble, sweet, and agreeable to the ear, is the speech,

but especially the song, of the lonely inhabitants of these uttermost isles, that we cannot more aptly illustrate its peculiarity than by calling it the *Italian of Barbarians*. In common conversation much of figure, though very brief and unostentatious, is employed. In speeches and in prayer, likewise, the allusions and similitudes of the natives are often exceedingly beautiful and appropriate; never redundant, nor verbose, but for the most part so condensed and perspicuous as to prove that they think with accuracy, and can place their conceptions, by means of simple yet forcible phraseology, in the happiest points of view for being understood and approved by others.

As examples of the kind of figures which they employ we have preserved the following; and they may be said to be *indigenous*.—Those persons who attend public worship, but turn a deaf ear to the truths which are continually preached to them, are like the sea-eggs (*echini*), which, though they live upon the coral-reefs, where the sea is breaking day and night above them, yet never hear the sound of the waves.—Those who have the means of grace, but make no improvement in divine knowledge, are like the *tehu* (a kind of fish) which takes a prodigious quantity of food into its mouth, but discharges the greater part through its gills, without swallowing or digesting; and, therefore, with all its voracity, it remains lean. — In his duties, especially in religion, a man's spirit should be like water flowing down the shallow channel of a brook; which, though it meets with stones, and sticks, and innumerable obstructions, in its course, continues to ripple and wind, and insinuate itself, perseveringly, through every opening, till it has left them all behind; when, deep and broad, at length, it runs into the sea.—Those who refuse to hearken to the voice which warns them to flee from the wrath to

come, but who will hold on in their headlong career of folly that leads to destruction, are *aau tuehau*—men who will not heed their chief, when he calls them up in the night, and says, “It is war; the enemy is at hand to attack you in your houses; and before morning you and your family will be murdered, if you do not immediately get up and stand upon your defence.” But the sluggard, from within, impatiently replies, “Go your way; you talk random words; you know nothing about it; and I won’t believe you.” He then lies down again to sleep, and is awoke when it is too late by the war-cries of the assailants, who have surrounded his house, and are taking it by storm, while he in vain would attempt to escape, or yet more hopelessly implores mercy of the destroyers.

Mr. Ellis and Mr. Barff having enclosed and planted two acres of land with sugar-cane, some time ago, and part of the crop being ripe, this morning men were employed in crushing the stems in a mill, to express the juice, for the purpose of manufacturing sugar for domestic use. The canes were of fine quality, and very rich in juice, which, when boiled, is expected to produce one eighth of its own quantity, in sugar and molasses.

Jan. 20. (Lord’s day.) Mr. Ellis preached in the forenoon from the text, “The Lord reigneth; let the earth rejoice, let the multitudes of the isles be glad thereof.” Psalm xcvi. 1. These words, uttered almost three thousand years ago, by one who probably knew not the length and breadth of one fourth of the globe, were this day fulfilled before our eyes, in the remotest regions of that undiscovered world which, in the mind of Him “who calleth the things that are not as though they were,”—had been predestined to receive the blessing of the gospel so many centuries afterwards; and whose present inhabitants, in the language

of prophecy, were personally addressed as already existent, when as yet there were none of them ; nay, even when it cannot be ascertained whether this portion of “the multitude of the isles” was *then* peopled, or *yet* lay, like spots of sunshine on the dark bosom of the unnavigated deep.

Jan. 21. Early this morning a large vessel hove in sight, and lay off the mouth of the harbour. It proved to be His Britannic Majesty’s ship of war, the *Dauntless*, Captain Gambier, which was on the Indian station, but had been dispatched to the Marquesas, to search out the fate of several Englishmen, who, it was reported, having landed there some months ago from two whale-boats, were captured, killed, and devoured by the cannibal inhabitants. We have been informed that the circumstance, which had been much misrepresented, was this.—A whale-ship coming to anchor off one of the islands of that group, the captain bargained with the natives for the purchase of some hogs, but when the sellers were about to deliver them, the property which ought to have been given in exchange was withheld. The captain afterwards sent two boats ashore, manned with ten hands. These the savages overpowered, upon their landing, seized the boats and dragged the sailors among the bushes, where they slaughtered eight, and devoured their bodies. The other two were spared, but only on condition that they should be tatooed all over, and thus become naturalized ; and to this—whether honour or degradation—the poor fellows submitted, to save their lives. Captain Gambier, on his arrival, demanded restitution of the boats ; and, being refused, an altercation ensued, during which the *Dauntless* fired upon the savages, of whom, it is said, several were killed. Some of the natives, happening to be on board at the time, witnessed the affray with cool indifference as to its worst consequences, and were childishly

amused with the explosion of the guns, and seeing their wooden houses knocked down by the invisible stroke of the shot. But, though the people of that bay were thus ferocious and unappeasable, the captain visited another harbour, at the distance of a few miles, where the residents were peaceable and well behaved. These islands are represented to us as being very populous, and the natives, especially the men, a remarkably fine race, far superior in muscular strength to the Tahitians, and much fairer in complexion.

Captain Gambier, with several of his officers, came on shore here, this morning, and dined and spent the day with us very pleasantly, at the houses of our Missionary friends.

Jan. 22. Attended by the queen and her daughter, with others of the royal family, we went on board the Dauntless, to return the visit of yesterday. The queen, as well as Messrs. Ellis and Barff took with them presents of hogs, arrow-root, cocoa-nuts, maia, native cloth, &c., for the captain; by whom we were very kindly received and hospitably entertained. This being the first ship of war which had ever visited these shores, the natives viewed every part of it with minute and intelligent curiosity, enquiring the use of all that was new to them. The superb dresses,—as they appeared to their unpractised eyes—of the captain and officers, especially excited their admiration. They called the epaulettes *muni* (money) because of their resemblance to gold.

We returned on shore, at noon, and in the evening had a long conversation with the Missionaries respecting the notions which their converts entertain of God, time, and eternity. Their views of God, our friends think, are truly Scriptural. Of time, *as time*, their ideas are necessarily imperfect, there being no original word in their language to

signify length of duration—*that*, apparently, having never entered the mind of their ancestors, or themselves, even in reference to present existence. Day and night were the only distinctly acknowledged divisions of time among those who lived but from day to day; few having observation enough to compute a year of moons as a regularly recurring period, much less a year by the sun's journey along the ecliptic; their two annual sections, according to the relative position of the Pleiades, have been already described; but practical chronology may be said to have been undiscovered by a people who had no annals and but few traditions. Of futurity, it may therefore be taken for granted that they had no definite anticipation, nor can any thing like consistent belief in a state after death be gathered from the crude and contradictory fables which we have heard repeated on that subject.

Jan. 23. Two young men were arraigned before the native magistrates, to-day, for having practised what in England would have been called *a hoax*, and by some deemed a very good joke; but which, in this land of simple morals, was charged as a mischievous deception. The offenders had been out on a fishing excursion, but, catching nothing, they tied their lines to a kind of bowl, with which water is baled out of canoes. This they threw out and drew back again frequently, as though they were taking fish as fast as they could off their hooks. Tempted by the *bait*, thus presented to *them*, some persons on shore paddled out to sea, with their tackle, to fish in the same lucky spot, but soon finding out their mistake they resented the jest put upon their credulity, and summoned the actors before the usual tribunal. The case was proved, and the accused were sentenced to do some labour at the pier, for their trick. A Missionary, however, interposed in their behalf,

and obtained a pardon, after their being suitably admonished, and promising to behave more discreetly in future.

A large female spider, of a dark-brown colour, was examined by us, this evening. She had under her abdomen a distended bag, containing not merely a family, but a tribe of young ones. This precious deposit she held close to her body by means of two large fangs, resembling legs, which grew out of the thorax. It was with great reluctance that she parted with her treasure, which she seemed to cling to more than to life itself, for when it had been forcibly wrested from her, though immediately set at liberty, she would scarcely move from the spot. The bag was an inch and an eighth in diameter, and nearly circular. As soon as it was rent from the mother, the young brood swarmed forth, like the inmates of an ant-hill broken open. They were very small, and (as we guessed) from three to four hundred in number. On their irruption the whole multitude hung from their maternal receptacle by separate minute threads, forming a string three feet in length.

Jan. 24. At a meeting of the people belonging to the Missionary settlement here, held in the chapel this afternoon, Auna, one of the deacons, proposed two subjects for consideration. The first was—*that all the women should set themselves to work to make cloth for those who were poor or afflicted, and unable to procure decent apparel.* The cloth thus contributed was to be laid up in store, and dealt out to the necessitous, by trust-worthy persons, as occasion required. This proposal was immediately agreed to. Twenty years ago, and, probably, through twenty hundred years antecedent, such an idea would not have come into the mind of a native of these islands; and, had such a scheme of deliberate charity been suggested, it would have been treated with neglect, as something not to be understood, or,

perhaps, heard with scorn, as too monstrous to be thought of. Auna's second subject for consideration was—*by what means their houses might be more expeditiously completed?* Many dwellings have been begun here, of which the walls are wood, to be covered with plaster. All the people have determined to construct theirs on this improved plan; but, as every man must be his own architect and builder, from the foundation to the roof, the labour is long and excessive, and necessarily, in many instances, very indifferently performed. Much discussion arose upon this subject, every individual present being more or less interested in it. The business was conducted in the most regular manner. Several persons made speeches—some, indeed, of considerable length—on the question. Each, in turn, was patiently heard, and there never appeared the smallest disposition to interrupt any one. All agreed in the necessity of adopting not only a more expeditious, but a better, system than was heretofore practised; which, however well it might suit their ancestors in running up simple sheds—slight roofs on upright poles, without walls, or at most enclosed with a little wicker-work—was no longer adapted to the erection of more substantial tenements, with such interior accommodations as were deemed requisite in the new era of society which had commenced from the introduction of the gospel. Without going into details of the various suggestions that were successively canvassed and dismissed, we need only mention the result, in proof of the good sense of the people. It was resolved to divide themselves into two companies, the one consisting of those who resided on the right side of the bay, and the other of those who resided on the left. The company belonging to each section were to assist the members in turn in building their houses. The owner, in every case, was to set the side pillars and to thatch the roof.

His neighbours were to do the rest for him, all working together; by which means, instead of many imperfect skeletons, scattered along the shore (some falling to ruins before they were finished), in a short time a neat and comfortable village of white-plastered dwellings would be seen among the trees, at the foot of the mountains, and looking towards the sea. This plan delighted the people, who are exceedingly fond of doing or enjoying whatever they can in company, whether it be hard labour, innocent recreation, or religious exercises.

Jan. 25. While we were at Mr. Barff's, this evening, the queen, followed by the deacons of the church, and their wives, arrived with presents for each of the Deputation, in token of their esteem and affection. They entered one by one, seating themselves quietly upon the parlour floor, without speaking a word. Presently a beautiful purau mat, and one of more ordinary texture and larger size, were spread upon the floor. Each individual, in order, then brought out what he or she had prepared. The sundry articles, as they were set down, were equally divided, a portion being laid upon either mat. These were principally mats of many kinds, some exquisitely wrought and ornamented; and a considerable number of small baskets. One of the deacons then, in a brief and modest address, requested our acceptance of their gifts, which were presented personally to the Deputation, those on the one mat to Mr. Tyerman, and those on the other to Mr. Bennet, who each expressed their grateful sense of the kindness of their Huahine friends.

Having remarked that the word *tani* was applied not only to the tutelary idol of this island, but also to a husband, we asked Auna the reason. This led to a long conversation on the exploded mythology. Among other curious particulars, Auna informed us that Taroa was the name of the Supreme

Divinity, the creator of all things. Among the rest he made the first man, and called him Tani. That word, therefore, does not primarily signify a husband, but is the generic term for the whole human race. Taroa found it a very troublesome job to form this new kind of being, of so many parts, as it took him a whole morning to put them together and finish the model. The material, they understood, was sand; and some who had reasoned more deeply concerning the matter thought that sand of three colours—white, black, and red—must have been employed in the manufacture of people of those different complexions. Taroa, having completed the man, thought he would be very miserable if he were left alone in the world, and therefore determined to give him a companion. To accomplish this he made a hole in his side, and took out something, of which he made a woman, and brought her to Tani, who was wonderfully pleased with Taroa for having been so kind to him. Woman being made of one of man's ribs—for they say expressly, on being questioned as to the point, that it was a rib which Taroa took out of Tani's side—accounts for the female loving and cleaving to her husband with such fervent and self-denying affection as she often manifests. This story is most probably of very late origin, taken from what their fathers, of the last generation, have been told by British sailors, who deserted, or were left by accident on their coasts by the early circumnavigators, or in some such way; for it is scarcely credible that so extraordinary a coincidence of a heathen tradition with a Scriptural record could have been found in their rude mythology.

From the same conversation we learned that there was another great deity, called *Noa*; who was said to be a terrible giant, clothed in a mourning robe, with an instrument

of destruction in his right hand, with which he slew whomsoever he met, in his fury. Yet he was compassionate to the vanquished in war, and was, in fact, the god of refuge to all who fled for safety from their enemies to the mountains. On asking some of the intelligent natives, if they did not perceive a resemblance between this strange personage and Noah, who prepared an ark of refuge for the few, of his own family, who were sheltered in it from the deluge that swept away the rest of the human race,—they said that they did perceive that resemblance, and they thought that their fathers must have made the Scripture account *crooked*, though they knew not *when* or *how* it was done.

Jan. 27. (Lord's day). At the early prayer-meeting here, as in other places, the chapel was crowded. Tamatoa, the king of Raiatea, his queen, and most of the chiefs, were present. They afterwards flocked around us, to bid the Deputation welcome, with their joyful and cordial iaoraanas.

Jan. 28. Accompanied by the king, and his nephew, a youth twelve years of age, who has been married no small part of his short life to a girl of the same age, Mr. Tyerman and Mr. Ellis (Mr. Bennet being detained by indisposition) set sail for Borabora. As we pushed from the pier, a salute was fired from a small cannon and a few muskets, which was continued with repeated vollies for some time. Other guns were discharged from various points as we proceeded along the shore, and amongst the rest, from negligence, a full-loaded piece, of which the ball whizzed over our heads as we sat in the boat—a boat filled with people, each of whom had cause to thank God for having escaped the shot, which might have fatally struck any one of us had it passed a few inches lower. There being no wind we had to depend on the use of the oar,

throughout the whole day, which occasioned great exertion, on the part of our men, under a vertical sun. But no European crew, however well trained, could have held more steadily to their work, or performed it with more alacrity, than our native rowers. As we were thus laboriously proceeding, a large shark had the audacity to spring at one of the oars, and fasten upon it with his teeth. On being disappointed of his prey, by mistaking so indigestible a substance for palatable food, he approached quite near the boat, as though he meditated an attack for the purpose of carrying off a living victim; but he was anticipated by our brave fellows, one of whom laid hold of a fin, and kept his gripe, regardless of the danger. The terrible animal instantly raised his tail out of the water over the gunnel of the boat, which, notwithstanding his desperate floundering, several of our stout hands seized, and detained him by it till the rest had made a rope fast round his belly, when, by their united force and after many efforts, they actually succeeded in hauling him out of his element, and laying him a prisoner at the bottom of the boat. There, with mallets and staves which they had on board, they soon dispatched him. This was more than either fighting or amusement to the conquerors, for they took their slain enemy on shore, in the evening, and baked and made their suppers of him. Such assaults upon canoes are not uncommon by these voracious and persevering fishes, who will follow in their wake, frequently biting the oars, and watching unweariedly to snatch one of the crew overboard, for a day together. Many of the natives are fearless of the most savage shark, when they are properly equipped with weapons to repel or attack, and ropes to secure the formidable but precious carcase, dead or alive.

Our voyage, though slow, was exceedingly pleasant.

We were sailing on “a sea of glass, mingled with fire,” from the splendour of the sunshine upon it; while on every hand, like halcyons’ nests, above the tranquil surge, that only broke in wreaths of snow-white spray upon the circumambient reefs, appeared the little peopled spots of mountain, wood, and level beach, that form these western Cyclades. We might have imagined ourselves transported beyond the regions of storms, and floating upon that true Pacific flood, “where the green islands of the happy shine,” while, as in the vision of Ezekiel, “the *firmament that was above their head*” appeared “as it were *a sapphire stone* ;” or—such was the ethereal purity of the sky—we might apply to it even the higher words of Moses, when he and Aaron, Nadab and Abihu, and seventy of the elders from afar, on the Mount of Sinai, “saw the God of Israel ;” and “there was under his feet as it were a paved work of a *sapphire stone*, and as it were *the body of heaven in his clearness*.” Oh, how often, to the eyes of those who live as seeing him who is invisible, may “the heavens declare the glory of God, and the firmament show his handiwork !” And oh ! how often, when they behold “the earth full of his goodness,” do not their aching hearts exclaim, “And why is it not full of his praise ?”

On approaching Borabora, with its stately and most magnificent peaks, which are three-quarters of a mile in height, we found that what appeared at a distance but one, was in reality a cluster of islands. In the centre of these stands Borabora, with its belt of motus, like a prince among his courtiers. The coral reefs, on which the latter are founded, branch out to great lengths in the deep sea ; and, on the side of Tahaa, whither we were steering, completely fortify the shores with ramparts, through which there are no openings. We were, therefore, obliged to diverge to



Engraving of the Larnach in a sketch by D. Ryerman.

Engraved by Fenner Sears.

THE LARNACH MOUNTAIN, IRELAND.

the north-west, at which there is a good entrance to a commodious harbour. As we struck into the lagoon, and rowed towards the beach, the descending sun had turned the waters to flame, and the towering rocks beyond into palaces and pinnacles, more superb in architecture, and richer in materials, than the visions of romance ever exhibited in fairy-land. We disembarked at the pier, which has been carried out in a triangular form, having a middle path, with two sheets of water between the exterior walls, a quarter of a mile in length, towards the reef. This must have been reared at an immense expense of native labour, to heave the coral blocks out of their sub-marine quarries, and fix them in compact bulwarks within the domain of the deep. Mr. Orsmond, the Missionary, with a great concourse of people, was waiting to welcome us on the pier. Hither, be it recorded, by the mercy of God, we had been brought seventy miles in an open boat, without injury or mischance, though the death-shot had passed over our heads at our outset, and the shark had rushed from his ambush upon us by the way.

Jan. 29. Mr. Tyerman, with his companion Mr. Ellis, under the guidance of Mr. Orsmond, walked through the Missionary settlement, which extends two miles and a half along the shore, having a wide foot-path through the whole, formed by laying the trunks of cocoa-nut trees on either side, and filling up the space between with earth. The dwellings of the natives are built on both sides of this road, at convenient distances, all the way. Many of these are in the new style, wattled and plastered. The place of worship does great credit to the industry of the builders. It is seventy-five feet long by forty-five broad, and is most commodiously furnished with benches; the floor is lowest along the middle line, from each side of which it slopes

very gradually towards the walls, and the forms are so placed that all may, without interruption, see the preacher. The pulpit is a specimen of remarkably neat workmanship. At one end of this chapel is a large room, used as a court-house, and suitably fitted up for the transaction of public business. At the front of Mr. Orsmond's house there is a large plot of open ground towards the beach. Here a feast is intended to be held, on Friday next, by the two kings and their chiefs, with the raatiras, in token of their cordial union and common friendship. Mr. Orsmond having promised the children of the school a half-holiday if they would prepare this place for the occasion, the little creatures were as busy as bees, running and returning in all directions, to collect and bring arms'-full of grass, to strew over the ground, for the company to sit down upon when they should assemble. And well and expeditiously they performed their pleasant task, on which it was quite exhilarating to see them employed.

Jan. 30. Mr. Orsmond states that, formerly, in Borabora, and probably in the other islands, when people went to the maraes to ask leave of the gods to do any thing on which they had set their minds, their addresses were rather like legal notices than humble petitions; for example—"Tani (supposing it were at his altar), I am going to leave you; if I wish to eat a pig's head, I shall eat it; if I want to take a journey, I shall take one; if I choose to marry, I shall get a wife; but don't look after me—look towards the Po,"—the place of the dead.

There were among them, in their heathen state, conjurors, who pretended that they could not only tell their dupes where they might find lost goods, but could bring back their runaway wives. In the latter case, the bereaved husband who sought the advice and help of such

a wise man brought a good fat hog, as a present, with him, together with something which had belonged to his faithless spouse—as a *teare*, or flower, which she had worn in her ear. But if, in going to the consultation, he crossed a brook, and carried the flower in his hand, all spells and cantrips would be fruitless; he, therefore, would throw the precious relic to the opposite bank, and wade after it; when, having put it into the hands of the conjuror, he was prepared to expect that, by virtue of this man's charms (which were pretended prayers to some idol) the false one would, of her own accord, return to her husband, follow him every where, and love him with entire affection.

The credulity of the people ascribed marvellous powers to these impostors in many other cases. If they could only get hold of something, however filthy or worthless, which could be traced to the object of their vengeance, they were believed to have his life at their mercy—and mercy they had none. They muttered certain cant words to household idols of their own, the names of which they kept secret—because the knowledge of them would enable others to set up for conjurors as well as themselves—and within five or six hours their victims would die by the most dreadful torments, which would distort their limbs and horribly convulse their bodies. What other aids beside imprecations, to accomplish their diabolical ends, these wretches might employ were of course kept as secret as the names of their familiar spirits, though much more easy to be guessed. An old sorcerer, of this class, lately died here, who was reported to have slain his hundreds. “Bloody and deceitful men” indeed they were, whose “words were drawn swords;” and who bent their lips “as bows to shoot their arrows, even bitter words;” which they did, that they might “shoot in secret,” and “suddenly.” A late king

of one of these islands is said to have been an adept in this mystery of iniquity. One of his subjects having refused to obtain for his sovereign something which he had been required to furnish, on being informed of his disobedience the king instantly hung down his head and remained silent several minutes, repeating, as it was supposed, within himself, the words of doom, from which there was no escape. Soon afterwards the man fell down, as in an epilepsy, and expired, without any suspicion that other violence had been exercised upon him than, probably, (though the conjurors generally concealed their designs from their victims lest they should employ other conjurors to counteract their spells,) the terror of knowing that he was laid under the magic curse. It is very remarkable that among all barbarian tribes, in their lowest state, similar arts of sorcery are practised, and the same preternatural effects ascribed to them. Here, however, there was a class of persons who were invulnerable by the missiles of these children of the devil, full of all subtlety and mischief as they were; and these could not only defy their spells, but insult them to their faces with impunity, and rescue others from their clutches. These were not *offensive* conjurors, though they might be called *defensive* ones, being employed by people who suspected themselves bewitched by the former, to repel the evil which they apprehended, by incantations—or prayers, of a similar kind, to some unknown fiend—which should cause the plague, meditated against them, to recoil upon the original conjurors, who would then fall down and die instead of their intended victims.

A frequent trick of the malicious conjurors was to obtain (as usual and indispensable) something which had come from the person whom they meant to destroy, or which had belonged to him. This they inclosed in a cocoa-nut shell,

and watched an opportunity to bury it, unobserved, in the earth, under the oven of stones in which he was accustomed to bake his provisions. When, therefore, the destined victim attempted to put bread-fruit or hog's-flesh into this oven, to be dressed, the mortal agony seized him, and he died on the spot. All the deaths, in these cases, were of this hideous kind, and by their symptoms they may be supposed to have been accomplished by poison; but, however this might be, "the poison of asps was under the tongues" of these men who assassinated with their breath. Yet the worst of them (we state the facts as they have been confirmed to us by the best testimony that could be procured)—the worst of them never had any power over those who had embraced Christianity. Of these there is reason to believe that they were actually afraid, having a secret misgiving that they bore "charmed lives," which no power of theirs could touch. When, therefore, they would harm them, it was attempted by open violence or ordinary stratagem, seeing their false gods were impotent against the servants of the true God. In like manner they acknowledged that all Europeans were beyond their reach. Some time ago an English sailor had been left on shore by a ship touching at Matavai bay. There he lived a considerable time. The conjurors, having conceived some spite against this stranger, tried all their jugglery to kill him, but he remained unhurt. One night a number of the murderous fraternity stole into the hut, where he was in bed, and put a piece of fish into his basket. The sailor, however, happened to be awake, though he thought it prudent to pretend sleep. When his visitor was gone he quietly got up and removed the fish out of his basket into that of a native, a fellow-lodger. In the morning the latter cooked and ate the fish,

which caused him to be seized with the customary convulsions and to die in the course of a few hours.

When the natives buried their relatives they were accustomed to put the blossoms of bread-fruit, with leaves of the edible fern, under their arms, saying, "You go to the Po, plant bread-fruit there, and be food for the gods; but do not come and strangle us, and we will feed your swine and cultivate your lands." But often, as we have already mentioned, they did not bury at all the corpses of their favourite relatives or friends; keeping them above ground till the bones were left bare from the decay of the flesh. They would then take the skulls, place them in conspicuous situations, near their abode, and deck them with flowers, stuck in the cavities or wreathed about the temples, and these they renewed daily. However revolting their endurance of the previous process of corruption, within the cognizance of their senses, may be to our feelings of reverence towards the dead, there is something indicative of tenderness and delicacy in this custom of adorning the saddest memorials of mortality, above ground, with the loveliest emblems of life, poured, in perpetual succession, from the bosom of the earth.

Jan. 31. Two English brigs coming into the harbour the captains landed to purchase provisions and take in water; whereupon a brisk pig-market was held, on the beach, under a large tree. The sales were by barter; from four to five yards of ordinary printed cotton being exchanged for hogs, according to their size and fatness. No women went on board of the vessels and very few men; formerly the decks of such ships were crowded with natives, of both sexes, to their shame and injury.

Feb. 1. The wind blew hard all last night. The gusts

were at times so violent as to threaten the overthrow of all before them; they came like mighty waves of the sea, breaking in succession over the mountains, and roaring through the valleys, as though the tides had found free passage over the beach and were inundating the country. The thatch of our residence was raised from the roof and the walls were bent inward, but yet the wooden frame-work stood its ground till the fury of the storm was spent. Many limbs of large trees were scattered along the ground, and the tops of some of the finest cocoa-nut stems were prostrated. On the little motu, opposite this settlement, they stood thus headless, presenting a singularly forlorn rank and file of stumps, like ship-masts without rigging.

This day the new chapel was opened with suitable services. It was usual, in times past, for the king, at the consecration of maraes, to enter and walk over them before the feet of either chiefs or people were allowed to tread the idol's courts. In a few instances, after the gospel had been introduced, where Christian places of worship were opened, the native kings were permitted by the Missionaries (*then* unaware of the pagan practice,) to appear at the head of their subjects, and take their places within before the multitude were admitted. This was conceded in consideration of their rank, to which the natives, on all occasions, paid the highest deference, and which their Christian teachers never discountenanced when duly exercised. But, as soon as the Missionaries found that the precedence thus claimed was a relic of idolatry, they set their faces resolutely against it, and it was no longer allowed. On this occasion neither of the sovereigns of Borabora desired such a questionable distinction. Upwards of a thousand persons, old and young, crowded the chapel at the opening, and probably the whole population

of the island, except the few detained sickness or infirmity, visited it in the course of the day. All were attired in their best, and principally native, apparel, few opportunities occurring here to traffic for European articles of dress. This gave a peculiarly characteristic appearance to the scene—it was a perfect South-sea-island assembly, and as such beautifully picturesque. The public feast in the open air, for which preparations had been made, was abandoned on account of the inclemency of the weather; but the congregation, dividing into several companies, adjourned to so many private dwellings, and celebrated the great event in social enjoyment after the solemnities of the sanctuary were over.

This is the largest chapel which we have yet seen. It has been built under the superintendence of Mr. Orsmond; and all the people of the eight districts into which the island is divided contributed their share of materials and manual labour towards the erection. This occupied the builders twelve months; and workmen in Europe, furnished with requisite tools, as well as brought up to the trade, can form no idea of the amount of toil and pains expended by these unpractised hands, with no implements which they could use, except the rude ones of their forefathers, and a few of a better fashion, but so worn as to be nearly useless to men unskilled, at best, in the use of them. The bread-fruit-tree timber was, for the most part, cut down in the mountains and dragged, by main force, to the place, where large boles were split in two pieces, each making a separate plank and no more. The rafters and flooring were formed in like manner. But, though often weary and sometimes discouraged by the length and difficulty of the task, the zealous converts from idolatry felt the

inspiring principles of the new religion which they had chosen sufficient to renew their strength, from time to time, and enable them to persevere till the last beam was laid, and a temple to God raised, by the first hands which had ever been lifted up to him in prayer within the borders of the island.

CHAPTER XV.

Areois, or Vagabonds—Custom of Dispatching Infirm Persons—Method of Negotiating respecting Peace or War—Fantastic Superstitions—Marriages of Chiefs in former times—Conversation-meeting—Messrs. Ellis and Tyerman return to Huahine—Candidates for Baptism—Native Numeration — Baptism administered — Indigenous Diseases — Animals, aboriginal and naturalized.

Feb. 2. WE shall here put down a few circumstances which we have lately learned concerning the Areois, the legion-fiends of these voluptuous haunts of Belial. They were one confraternity throughout both the windward and the leeward group, though each island had its native band; but, being a vagabond race, they roved from one to another, at home every where, and every where welcomed on account of the merriment which they carried with them, or obsequiously revered for the terror which they inspired when they had occasion to extort property from those who durst not withhold it, whether they sued, or whether they threatened. They consisted generally of the cleverest and handsomest of the people of both sexes, though the proportion of men to women was as five to one. On their lewdness we shall not dwell; their habits of this kind have been made notorious (even beyond the truth) by former writers. When a company of these “chartered libertines” landed, after one

of their brief voyages, upon a shore where they meant to make some stay, their first business was to take a small sucking-pig and present it at the marae, as a thank-offering to the god for having brought them in safety to that place. This, we understand, was the only sacrifice ever offered *in token of gratitude* to their imaginary divinities by any of the South-sea islanders; all other gifts which they brought to the altars were to turn away wrath, or bribe their malignant deities to be propitious to them in war, or on other important enterprises—not acknowledgments of mercies or favours bestowed. But the sacrifice of the sucking-pig by the Areois had a further meaning than to express gratitude, which they probably never felt; it signified to the people among whom they had come that they wanted food. This rite, therefore, was followed by a *feeding* (as it was called), when fifty or sixty hogs, perhaps, and fruit in proportion, were presented to them, together with rolls of cloth, and every necessary for their personal accommodation. This “feeding” was not all consumed at once, nor upon the spot, but portions of it were set apart, and sent to their brethren in other islands by early canoes. Thus when they alighted, like a swarm of locusts, in a rich district, they were not, like locusts, contented with what they could devour themselves, but swept away from the miserable inhabitants whatever they could obtain, for the support of those of their order who were wallowing at their ease on dunghills of sloth, while these were labouring abroad in their vocation. That vocation was principally the exhibition of licentious dances, and occasionally dramatic scenes, rudely constructed, or the recital of romantic and diverting tales concerning their ancestors and the gods. Many of these were very long, and regularly composed, so as to be repeated verbatim, or with such illustrations only as the wit or fancy of the

narrator might have the skill to introduce. Their captain, on public occasions, was placed cross-legged on a stool seven feet high, with a fan in his hand, in the midst of the circle of laughing or admiring auditors, whom he delighted with his drollery, or transported with his grimaces, being, in fact, the merry-andrew of the corps, who, like a wise fool, well knew how to turn his folly to the best account.

The Areois were countenanced, not by the vulgar only, but by the kings and chiefs, who indulged them in all their licentious practices, and probably found them very convenient tools for the furtherance of their own purposes of fraud and oppression. Availing themselves of the influence which they thus possessed, these reprobates were guilty of the most cruel exactions wherever they went. One of them, for example, would enter the house of a poor man, and by certain ceremonies pretend to make his little boy, playing on the floor, a king; then, with mock homage, he would say, "I am come to the king's house; I want food, give me that pig; I want apparel, give me that piece of cloth." And the father of the new-made king seldom had the hardihood to refuse the boon so flatteringly demanded. If he did refuse, his visitor would threaten him with banishment or death; and such threats were not to be despised.

One of the monstrous practices of these islanders, before they embraced the gospel, was to bury their friends alive, when, from their infirmities, they became burthensome to the young and the vigorous. They would dig a hole in the sand on the sea-beach, then, under pretence of taking their aged or sick relative to bathe, they would bear him on a litter to the spot, and tumble him into the grave which had been prepared, instantly heaping stones and earth upon him, and trampling the whole down with their feet, till whether they left him dead or alive was of little moment, as it was

impossible for him to rise again. In other cases the unnatural kindred would rush into the invalid's house at once, from opposite ends, and make their spears meet in his body. Then they would coolly share the spoil of his little property, and depart without any other reflection except that they had rid themselves of a nuisance, and, perhaps, gained a paltry article of dress or furniture as the price of blood.

The following method was sometimes adopted in negotiating peace between two belligerent parties. The principal warriors of each met by appointment at a particular place, standing aloof at a short distance from one another. An orator then stepped forth from the ranks on one side, and addressed the adverse chiefs, proposing terms of reconciliation. When he had done, he threw a piece of coral among them. If the terms were approved, assent was declared; if not, the coral was flung back. In that case a second, and sometimes a third or fourth, of the party disposed for conciliation, came forward, offering better and better conditions, till they were either wholly accepted or rejected. In the latter event, of course, hostilities were immediately renewed; but in the former, those who had just before been mortal enemies flew into each others arms, and celebrated the end of strife by a feast of friendship. Peace was occasionally sought in another manner. The deputies empowered to make proposals embarked in the handsomest canoe belonging to their friends, taking with them the stem of a mountain-plantain, and a piece of very fine cloth, about eighteen inches square, on which was laid a wreath of sweet-scented fern, garnished with a few red feathers. With these pacific emblems, and a priest at their head, they paddled towards the shore of the enemy's district. When they had arrived at a convenient station, the priest rose up in the canoe, and addressed the representatives of the other

party, who were standing on the beach, telling them who he himself was, who was his god, who they were from whom he came, and what kind of offers he had to make to them. If these were not favourably received, the priest and his friends were answered by a volley of stones from the shore, and compelled to sheer off as hastily as might be. Otherwise they were invited to land, when the terms were immediately ratified. A large hog was then brought, and made to stand upright, while some men of both parties, with two strong sticks, one placed upon the neck and the other against the throat, strangled the poor animal by main force in pressing them together. They then stabbed it, caught the blood in a vessel, and sprinkled the carcase with it all over, from head to tail; after which it was carried to the marae and offered to Oro, or Tani, or whatever idol might be worshipped there. The negociators on each side afterwards took the cloth, in turn, and said to the others, "If you tear this cloth (that is, *if you violate this treaty*) you shall bear the blame, and we will tear you to pieces." Words to the same purport were uttered alternately by "the high contracting parties" over the garland, the feathers, and the plantain-stem, signifying that those who were guilty of bad faith should be scattered like the former, and broken like the latter, by those whom they now deceived and hereafter assailed.

We have already mentioned a few of the many incoherent notions which these people entertained regarding a future state. With respect to this, whatever hopes of a sensual paradise the Areois might cherish, the views of the multitude were gloomy and terrifying. They called the *hades* to which the departed went by the same name as night, *Po*. They knew not where or what it was, but imagined that the gods resided there and preyed upon the

dead, who, after being made their food, by a singular metamorphosis became spiritual and immortal, in some sense which our informant could not comprehend, and therefore could not explain to us. The destiny of their kings in the world to come was little flattering to their pride and supremacy on earth. They believed that each of these illustrious personages was converted, after death, into a very useful piece of furniture common in native houses here, and consequently not less necessary in the palaces of the gods, called *fatama*; which something resembles the pedestal and pegs, in English passages and entrance-halls, on which hats and great-coats are hung. Here it is the branch of a tree, with the lateral forks cut short, on which baskets, bonnets, and other utensils or portions of dress are hung, fixed upright in the middle of dwellings, for the convenience of all the occupants. To escape this degradation and to be numbered among the gods, those sovereigns who were rich enough made friends of the priests by the most costly presents. When in danger of death, a king who had been great and powerful in this life, and wished to be so in the next, sent four or five of the largest and fattest hogs, and as many of the best canoes, that he could procure, with any rare and valuable European article which he might happen to possess, to the priests. These loyal and grateful subjects, in return, put up daily prayer in his behalf, at the maraes, till his decease; after which his body was brought to one of these sacred places, and kept in an upright attitude for several days and nights, during which yet larger gifts were sent by his relatives, and the most expensive sacrifices offered to the idols, of which the priests, as their proxies, were the principal recipients. The putrid carcase was then taken away, and placed in a canoe, which was rowed out on the lagoon,

as far as an opening in the reef, and thence brought back again; the farce of fanatical prayers and lugubrious ceremonies being performed by the priests, over the corpse, on the water as well as on land. The royal remains were at length laid out to rot in state upon one of the platforms already described as the usual depositories of “the mighty dead.”

Many of the sacrifices which were formerly offered by these Gentiles were, in their design at least, expiatory. When a subject had offended the king, and dreaded his vengeance, he fled into the mountains, or crossed to another shore, and did not dare to approach the sovereign till his wrath had been allayed by a peace-offering. This was generally done by some prudent relative, who watched the opportunity to take a good fat hog to his majesty, and say, —“Let this pig reconcile you to such an one.” According as that present was accepted or refused the culprit judged of his safety or peril if he appeared again in the presence of the king. When swine, fowls, fruits, and human victims were taken to the altars of their mercenary and vindictive divinities, it was frequently in atonement for some crime committed, or in anticipation of one meditated by the devout worshippers. A woman, intending to effect abortion during pregnancy (which was atrociously common), or to murder her offspring as soon as it should be born, presented herself, if possible, a day before the time, at the marae, with a *rou maire*—a sprig of sweet-scented fern—in her hand, which she threw down upon the sacred stones, saying, “I intend to give you a man to-morrow; do not be angry with me.”

Marriages among the higher orders were often contracted in the following manner. A person who had a beautiful daughter brought her, while yet a child, to a chief, saying,

with the utmost frankness, "Here is a wife for you!" If the great man liked the girl's appearance he took her off her father's hands, and placed her with some trusty dependant, to be trained and fattened, like a calf for the slaughter, till she had attained a suitable age. When her master chose to take her for his wife, the betrothed and their friends met at the marae. The girl appeared there with a cord about her neck, supported by one of her nearest kin, and accompanied by a man holding some leaves of sweet-smelling fern in each of his hands, which he pressed on either side of his head, above the ears. When the procession reached the altar these leaves were cast upon the ground. The priest, having muttered his prayers, took up one of the sprigs of fern, and, while each of the dead ancestors of the bride (so far back as they were remembered) was named, he doubled down or tore off one of the side leaflets. Then, while the names of her living relatives were mentioned in due order, one of the remaining leaflets was successively pointed out as the number of each. When that which represented the nearest in blood of those who were at hand occurred, that kinsman stepped forth, loosed the rope from the bride's neck, and delivered her to her husband. The friends on both sides then presented the couple with hogs, bundles of cloth, wooden dishes, canoes, &c., &c., according to their rank and ability. In less time than the honeymoon requires to fill and empty her horn, the chief probably grew weary of his spouse, and said to her, *Atira* (it is enough), *haere e jō* (go away). The woman was then abandoned, and what often became of her may be easily guessed. In this manner the great people took and put away as many wives as they pleased, or could get.

The priests of these islands were not confined to the exercise of their devotional functions; they were also

warriors and statesmen, who accompanied their kings both at the council-board and in the field—by sea as well as by land. On the water the priests carried their idol in a separate canoe; in which the image was sometimes placed on a high stool, sometimes laid down when immediate danger was apprehended, and sometimes held up in the hands of his bearer, during a battle. This sacred canoe always led the van of the rest, and the priests were accustomed to fight to the most desperate extremity in defence of their *palladium*, for while this was uncaptured the conflict might be maintained, but, as soon as it was lost, the party to which it belonged would fight no more. The moment the god fell into the adversary's hands, his divinity forsook him, and so did his adherents. Panic-struck, they fled in all directions.

The superstition of these islanders was indeed interwoven with every thing that was done by them, whether national and on a large scale, or personal and domestic; from affairs the most important, to those that were least significant. Before a Tahitian would put off in his canoe from the beach, to go a fishing, he made a point to pray to his god for success. Was this the case with an ignorant, degraded, idolatrous race of barbarians, whose religion was as base as their deities were impotent? What excuse, then, will *those* offer, for *their* uniform disregard of God in all their ways, who profess the only true religion in the world, and yet exclude that religion from every thing they do?

Feb. 5. The last three days have been so tempestuous that we could do little more than hold our meetings, religious and social, within doors, and collect such points of information concerning the former practices of these people as we have recorded under the foregoing date. Yesterday evening about fifty natives came into Mr. Orsmond's

house to hold a free conversation with us. Many exceedingly curious (and some very subtle) questions were asked, which showed comprehensive thought, acute reasoning, and fine moral feeling, to be no uncommon qualities of mind here, little as the higher intellectual powers have hitherto been brought into exercise. As to original capacity, we cannot doubt that the reclaimed savages, who are receiving instruction of every kind as little children, need not be ashamed to measure their standard with that of the bulk of mankind in civilized countries. We have often been astonished when we have visited their schools and been assured—as in this island—that not more than three or four persons knew so much as the letters of the alphabet eleven months ago—we say we have been astonished to find scores, both among adults and children, who can now read the New Testament with fluency and correctness; while the progress of intelligence keeps pace with the acquisitions of memory. At the conversation-meeting, yesterday evening, a man, who was sitting among the rest upon the floor, suddenly cried out, in great agitation of spirit, “What shall I do? I have continually before my eyes the likenesses of my children whom I killed in their infancy when I was a heathen. Wherever I go they meet me; and I seem to see them as plainly as I did when I took them from my wife’s arms, immediately after they were born, and destroyed them. I know not what to do!” Suitable repentance, and fruits meet for repentance in his future conduct, were, of course, earnestly and faithfully recommended to the self-accused and self-condemned sinner. He had been the murderer of four of his offspring, but was happily himself rescued from the service of him “who was a murderer from the beginning” in time to prevent him from laying violent hands on four more who have since been born to him, and whom, we trust,

he is now endeavouring to train up in the service of Him who came “not to destroy men’s lives but to save them.” This afternoon, the weather being more favourable, we (Mr. Tyerman and Mr. Ellis) returned to Raiatea.

Feb. 6. The morning being fine we embarked again in our boat for Huahine, but were obliged to put back before noon. Our conversation, while at sea, turned upon the language of these islanders. On enquiring whether the change from paganism to Christianity had been favourable to its improvement or otherwise, we were informed that, hitherto, it had made little difference, except in the vocabulary, by rendering obsolete many obscene terms which formerly were much employed, and naturalizing some words, such as *Himeni*, a Hymn, *Sabati*, the Sabbath, and Scriptural names, as *Jehova*, and *Jesus Christ*, &c., necessary for Christian worship. The language, expurgated of the abominations above mentioned (which were necessarily associated with the worst possible taste), is becoming more delicate and refined, both in pronunciation and rhythm, in proportion as purer, nobler, and more graceful modes of thinking and speaking have naturally resulted from familiarity with worthier subjects for thought and speech, among the natives. The violent harangues to which war and danger formerly gave birth, and the bitter invectives which were wont to be uttered in the quarrels, jealousies, and recriminations of private life, are now—the former never, and the latter rarely, heard; yet the Tahitian tongue lacks neither nerve nor copiousness; nor are opportunities wanting to display all its excellencies on glorious themes and great occasions—as in courts of justice, national and religious assemblies, but especially on Missionary anniversaries. And (which might hardly be expected) there is as much *diversity* of talent, among the untaught orators of these little islands

of the west, as may be found among the leaders of the British senate; we make no invidious or absurd comparisons as to *quantity*. Their speeches, whether argumentative or declamatory, are seldom long. They feel much annoyed by a tedious talker, and when such a one gets up they will say to each other, "Now we must look about for our patience." Though very careful not to wound, in public debate, the personal feelings of those to whom they are opposed, they can be sufficiently sarcastic in conversation. If asked, "Did you not like such a speaker?" "Oh, yes!" "And did you not like such a speech?" "Yes, to be sure; and we like the bleating of a billy-goat."

Feb. 7. It was not till evening that we were able to put to sea again, in the hope of reaching Huahine by rowing hard all night—that island lying thirty miles distant, and the surge being still greatly agitated by the recent long-prevailing high winds. We were on board sixteen persons, Europeans and natives, exposed in an open boat, with little provision in case of need, and the probability, were a hard gale to come on (which the lowering aspect of the heavens portended), of being driven we knew not whither on the limitless ocean. But, after a sufficient trial of faith and patience to make us feel ourselves wholly at the mercy of Him "who layeth the beams of his chambers in the waters, who maketh the clouds his chariot, and walketh upon the wings of the wind," the moon arose, and the remainder of the night was serene above, and not uncomfortably turbulent below. At five o'clock in the morning we landed at Huahine; a number of the kind-hearted people were standing on the shore, who welcomed our return with their joyful iaoraanas; these we heartily re-echoed, and added our hallelujahs to the Lord, who, amidst the perils of the deep, had delivered us from all our fears.

Feb. 8 At the afternoon meeting, in the chapel here, about fifty candidates for baptism underwent a final examination, previous to their reception by that rite into the church of believers. Thirteen of these were young men and women, who, being above the age of childhood when their parents had taken upon themselves Christian vows, refused to follow their example then, but who are now to be baptized on their own voluntary confession. The candidates this day examined have been nearly three years under preparatory instruction, as well as on their good behaviour in the sight of all their countrymen; and, having given satisfactory evidence both of their knowledge of gospel-principles and their conformity to gospel-precepts, are to be admitted into full fellowship with the people of God in this place.

Feb. 9. Among the peculiarities of the Tahitian language is one which (so far as we are aware) has no parallel in any other. The *numerals* have what may be called the distinction of tense; the prefix A being the sign of the *past and present*, and E the sign of the *present and future*. Several of them also have two names Thus:—

Past and Present.		Present and Future.	
Atahi	One . .	Etahi, or Hoa.	
Apiti, or Arua .	Two . .	Epiti, or Erua.	
Atoru	Three . .	Etoru.	
Amaha	Four . .	Emaha.	
Apai, or Arima .	Five . .	Epai, or Erima.	
Aono, or Afene .	Six . .	Eono, or Efene.	
Ahitu	Seven . .	Ehitu.	
Avau, or Avaru .	Eight . .	Evau, or Evaru.	
Aiva	Nine . .	Eiva.	
Ahuru	Ten . .	Ehuru.	

If a person, therefore, were asked how many articles of a particular kind he had yesterday, how many he

has *to-day*, or how many he shall have *to-morrow* (or at any past or future time), he would use different words in answering the question. Thus: “*A ae buaa nanahi?*” “How many hogs had you yesterday?” If he had *six*, he would say “*Aono*”—meaning “I *had* six.” “But how many have you *to-day*?” If the number were the same as yesterday, he would say “*Aono*”—meaning “I *have* six.” “But how many shall you have *to-morrow*?” He would then change the prefix from A to E, and say “*Eono*”—meaning “I *shall have* six.” Or in the three cases he might use the second terms for six, and say *afene*, or *efene*. When the numbers run above ten they compute upon the usual principles; eleven being ten and one, twelve ten and two, &c. When they come to twenty, they say two tens; thirty, three tens, &c. A hundred has a distinct appellation, *rau*. They afterwards proceed by hundreds as previously by tens—one hundred, two hundred, &c., till they reach a thousand, which is called *mano*. Again connecting the units in succession with the *mano*, when they arrive at ten thousand they call that sum *manotini*. Then numbering *manotinis* as they had done *manos*, up to ten times ten thousand, they call a hundred thousand *rehu*; and counting upward on this, in like manner, to a million, they call that *ihu*; beyond which they have no specific name for any specific number, though, by the use of *ahurus*, *raus*, *manos*, *manotinis*, and *rehus*, they can multiply the *ihus* (millions) to any amount expressible by human terms.

Feb. 10. (Lord's day.) Mr. Ellis preached in the forenoon from the words—“Jesus answered him, If I wash thee not, thou hast no part with me.”—John xiii. 8. After this service the public baptism commenced, when nearly a hundred men, women, and children, were thus admitted into Christ's visible church. A hollow square having been

made with benches at the lower end of the chapel, where there are no pews, the candidates took their seats, with their faces towards a table placed in the middle for the accommodation of the officiating ministers. Mr. Ellis, after a brief address, proceeded to administer this sacramental ordinance to the adults, seated as they were upon the forms before him; repeating over each the words of the Institution:—

“ *Bapatizo*—[This is an engrafted word, there being no corresponding term in the native tongue]———
te ioa no te Medua, e no te Tamaidi, e no te Varua Maitai.”
 “ I baptize thee, —————, in the name of the Father, and of the Son, and of the Holy Ghost.”

When the adults had all received baptism, an infant belonging to Mr. and Mrs. Ellis, and another belonging to Mr. and Mrs. Barff, were dedicated to God by the same rite—the symbol of regeneration, which Mr. Tyerman, at the request of the parents, administered. The children of the adult natives (on whom the ceremony had just been performed)—some in the arms, and some four or five years old—were then baptized by Mr. Barff; fathers and mothers, sons and daughters, being thus brought into “the communion of saints” on earth in the same hour; the former first giving themselves “unto the Lord,” and then entering into covenant for those little ones which the Lord had given to them, to bring them up in his nurture and admonition. The scene was affecting and solemn beyond any thing that we had yet witnessed, and the season was truly refreshing from the presence of the Most High. Mr. Barff preached in the afternoon from Deuteronomy xxvi. 16—18: “ *This day the Lord thy God hath commanded thee to do these statutes and judgments, &c. Thou hast avouched the Lord this day to be thy God, &c. And the Lord hath avouched thee this day to be his peculiar people,*” &c.

Feb. 11. At the conversation-meeting, which was numerously attended, many texts were quoted, both by men and women, from various parts of Scripture, that they might be particularly expounded by the Missionaries. It is surprising with what eagerness these new converts to the gospel seize and treasure up the precious words of grace which they catch from the lips of their teachers, when quoted from still untranslated books of the Bible; as well as with what diligence they commit to memory numerous chapters and whole gospels which have been rendered into their mother tongue. Some who cannot read themselves can repeat almost every text which they ever heard, and even large portions of the New Testament, which they have learned by hearkening to others, while these read aloud to little audiences which they sometimes collect in the open air, under a tree, or in their family circles. There are few, indeed, of those who regularly attend public worship who do not know by heart all the hymns that are usually sung there.

We have made minutes, from time to time, of the diseases which are most frequent in these islands. The following are the principal:—

Hotiti, pulmonary consumption, which carries off, on an average, three of every hundred that die.

Efe, a species of elephantiasis, causing hideous enlargements of the arms and legs. About four in a hundred are affected by it here; though in Borabora, among a thousand inhabitants, there is only one invalid of this class. Unwholesome food, or too much food, heat, damp, ill-constructed dwellings, want of cleanliness, and indolent habits, induce this deforming complaint, which will, probably, be much more rare in future, from the exceedingly improved state of society.

Hydrocele, another gigantic tumefaction of morbid parts

of the body, too frightful for description; which, it is to be hoped, purer and more temperate modes of living will likewise subdue. One in a hundred is more or less afflicted in this way.

Monumonu, or the *throbbing*—that is, the tooth-ach, is not common. The natives have the finest and most perfect teeth, perhaps, in the world.

Tariaturi—a deaf ear; and *vava*—dumbness. Both these terms are used to signify the condition of a person born deaf and dumb. There is but one case of it in Huahine, where there are two thousand inhabitants.

Matapo—Blindness. Of this, in the same population, there are three instances.

Bupa, a shivering fit; and *ahu*—a burning fit—are employed to express the symptoms of intermittent fevers, which are frequent here, especially during the rainy season. They sometimes assume the form of ague.

Matapoto, a spasmodic affection of the face. It discovers itself by a pain in the forehead, which, proceeding downward, successively affects the eye, the ear, and the neck; this is followed by locked jaw, when the patient swoons outright, and, unless prompt relief be administered, speedily expires. The natives have a specific of some efficacy, which they immediately prepare, and force into the stomach by wrenching open the jaws. This malady, which is not uncommon, is most rife after long dry weather.

Tuabu—Hump-back. Two in a hundred have this unsightly encumbrance. It is induced by a fever, which leaves a tumour on the vertebral column. Children from four to five years of age are frequently thus afflicted. If the spine curves at a certain crisis of the complaint, the patient recovers; if not, he dies. Men are generally more distorted in this manner than women. In many cases the

hump on the back is remarkably angular, and the chest proportionately enlarged, while the thighs and legs are long and small; yet the persons themselves are often very strong and active.

Ofao, taviri, aati, and obu—are names given to different symptoms of bowel-disorders, which, though often produced by the nature of their food, are seldom fatal.

Perioi—signifies a cripple; of these there are few.

Avaehape—means bandy-legged; this deformity is also rare, though it is the universal practice to carry young children astride upon the hips.

Tona, a relic of that loathsome disease which is the scourge of licentiousness, and which was very destructive in these islands after its introduction by European visitors. That plague is now extinct. The *tona*, which it left behind, afflicts the sufferer under its malignant effects with dreadful ulcers in different parts of the body.

Tabu—Scrofula. The word *tabu* signifies a cut, or scar. Many deeply-indented and disfigured faces and necks bear testimony to the prevalence of this ravager of strength and poisoner of health.

Oniho, a kind of small-pox, mild in its form, but leaving the skin pitted. It is infectious, attacks persons of all ages, and the same subject is liable to take it repeatedly.

Aropoabu, a disease of the neck, resembling the *goitres* of Switzerland. We have seen a few prodigious instances of these glandular swellings.

Feb. 13. Having some leisure, at present, we transcribe from our memoranda occasional information on general subjects. We shall here enumerate the few quadrupeds which are found on these islands.

Buaa—the hog. We have formerly described the only native specimen which we have seen, (ugly, stunted, and

small,) and mentioned also that the breed being now nearly extinct the loss has been more than compensated to the people by the present race, which are a cross between the British and the former, with an intermixture of the Chinese, the first and the last having been introduced by Captain Cook and other early circumnavigators who touched here. These gluttonous animals, having abundance of nutritious food, thrive amazingly, and soon become fat enough for the slaughter. We have seen some weighing twelve or thirteen score pounds. These swine are characterized by their deep flanks, flat bodies, and long tusks. Some of the boars, which run wild among the mountains, are very formidable if attacked and compelled to act on the defensive. When surrounded they will rush through the ring of their antagonists, striking right and left, and with a single well-directed blow of their sharp tusks rip the flesh of a man's leg from the bottom to the top, or even gore him in the body till the bowels drop out through the wound.

Uri—the dog. Commodore Wallis and Captain Cook found dogs here. They had long bodies and short legs, like our terriers; but that pure breed is no longer seen, a nondescript tribe having sprung up in their stead, from the introduction of “mongrel, puppy, whelp, and hound, and curs of low degree,” by foreign vessels. They are generally very ill-looking creatures, lean, feeble, and diseased, as might be expected from the wretched fare on which they feed—the refuse of their owners' tables. Yet hydrophobia is unknown. There is no remembrance of a mad dog having ever been seen here, notwithstanding the torrid climate.

Iore—the rat. The native rat is much smaller and of a lighter colour than the English; but the *Iore paapa*, the foreign rat, brought from ship-board, is large, and has all the bad qualities of the worst European vermin.

Moo—the lizard. Reptiles of this species are very numerous; they are small, beautiful in colouring, and perfectly harmless.

These four are the only quadrupeds that were aboriginal here. The following have been introduced.

The horse, which the natives called *horo buaa fenua*,—the hog* that runs over the ground,—when they first saw with what fleetness he could traverse the beach, on which he was landed, as a present to Pomare. There is but that one of the kind here, which “roams over the plain,” at his ease, having never been used for riding, yet he is perfectly gentle.

The cow, buaatoro—This useful animal was brought hither by the Missionaries, who have, here and at Eimeo, small but improving herds. They thrive well, breed early and fast, and give abundance of milk. The long grass, which they find every where, is excellent food for them, and they are subject to no particular diseases. Several have been killed, and the beef proved very good; but they are yet too few and precious to be made every-day food. The natives are very much afraid of them.

The sheep is called here *buaa mamoe*,—the inoffensive hog. There are half a dozen of these animals on the islands, brought hither by the Missionaries, but they are lean, small, and ill-shapen. The climate is too hot, and they will probably never be kept to any advantage. The little tormenting burr, called *piripiri*, of which we have formerly spoken as a vegetable pest here, sticks to the wool and gradually forms a close mat about its body, which greatly annoys the poor sheep, and would hinder it from thriving freely were there no other obstruction.

The goat,—called here *buaaniho*, the hog with horns,

* *Buaa* seems to be a generic name for a quadruped.

—was introduced by some of the first ships, and lighted upon a soil and clime entirely suited to its wants and habits; of course it breeds rapidly, and grows to a great size. As there is no occasion for woollen clothing here, and the flesh of the goat and her kid is as delicate and well-flavoured as mutton and lamb in England, sheep may very well be dispensed with. The goats are exceedingly beautiful creatures, and on the lofty mountains they find green pastures, fresh air, and that freedom in which they delight. Their milk is richer than that of the cow. There are flocks, consisting of several hundreds, on some of the islands. These are the property of the Missionaries; but the natives, who at first abhorred them on account of the new and offensive odour, to which their nostrils had not been accustomed, begin to manifest an inclination to possess animals, in every other respect, so useful and desirable; and the Missionaries encourage them in this, as in every other wish, that may lead them to improve their condition in life. Besides, to keep goats there is neither trouble nor expense required. They forage for themselves.

The cat,—called here *iore pii fare*, the house-climbing rat; because, when strange cats were brought from ships into the native dwellings, they naturally ran up the wooden walls, or bare poles, which support the roofs. Cats have now become domesticated.

Feb. 14. We were, this day, invited to a public dinner, given by the principal chiefs of the island to the members of the Christian church here (as a token and pledge of union among all true believers), whatever were their rank or circumstances in civil society. It was truly a love-feast, to welcome the newly-baptized among the flock of Christ. The candidates for baptism also were invited to be partakers of the general joy. It was held in a spacious

house, a hundred and sixty feet long by forty wide, belonging to a distinguished chief, named Tiramano. This banquetting-room was quite a native structure, in the old style—a long roof, resting upon two ranges of pillars, twenty-four on each side, and a row of nine loftier ones down the middle, to support the ridge-pole. At the upper end a table, covered with a white cloth, and furnished with knives and forks, also two convenient settees, with benches and stools, were placed for the accommodation of the royal family, the Missionaries, and ourselves. The whole of the floor beside was occupied by the natives, sitting cross-legged, in companies, with the food before them, spread upon purau-leaves for plates. The enclosure in front of the house was occupied in a similar way, by a portion of the numerous guests. The sight was exceedingly impressive and delightful, for they were clean in their persons and apparel, pleasure beamed in every countenance, and all were of one heart and one mind, to be happy and to make happy, so far as they could. The entertainment, consisting of the usual provisions, was well laid out; it was abundant, and all things were done decently and in order, though more than a thousand persons shared in it. Many of the mothers had their young children with them; yet not a cry was heard. *Te mau poti iti* (the little milk-drinkers, as infants are prettily called here,) behaved as well as their parents, and by their presence added interest and beauty to the scene. In addition to the native luxuries of baked hogs and fruits of every kind that were in season, boiled pork, boiled fowls, fruit pies, and puddings of various kinds, were served up, course after course, at our table. There was such plenty for all the guests that, after heartily enjoying the good cheer, enough remained for the guests to take

home with them, and renew the feast another day, in their family circles. The residue of our own messes (which were as large as Benjamin's when Joseph entertained his brethren) our servants took care of, as their customary perquisite. It is hardly necessary to say that, in such an assembly, when all the dishes had been placed, before any were touched, the blessing of God was asked upon the bounty of his Providence. After the meal, several of the chiefs, the Missionaries, and ourselves, successively addressed the company on such topics as the occasion suggested. In conclusion, a hymn of praise was sung, and one of the chiefs returned thanks for this day's mercies, and offered up earnest supplication that goodness and mercy might follow his country-people and their teachers, *all* the days of their lives. The people afterwards quietly dispersed, and in their peaceful dwellings presented their evening sacrifices at the family altar.

Feasts were frequent in the times of ignorance, but they were only for the men; the women never being allowed, either publicly or privately, to sit down with their tyrants, or eat of the same food. Surfeiting, drunkenness, debauchery, quarrelling, and murder were the usual felicities and excesses on such occasions. Here there was no riot, no intoxication, no evil-speaking, but in their place temperate refreshment, cheerful converse, and universal harmony. Yet it would be impossible to express the conflict of emotions, hardly reconcileable, with which we looked round upon this great assembly,—remembering what they had been, and beholding what they were; and reflecting that the mere wisdom of man, employed to its utmost power, and with its utmost charity, through an equal number of years, by agents a hundred fold more gifted in worldly policy than the humble Missionaries who had brought the

gospel hither, could have done little towards transforming such a people from savage to civilized society,—nothing, in fact, compared with what has been done by “the foolishness of preaching.” We could only resolve the moral miracle before our eyes by the declaration of our Saviour, “The things which are impossible with men are possible with God.” We will not disturb the hallowed pleasure which we trust this brief account of a day in a thousand, in the Pacific isles, will communicate, however imperfectly, to those who may read it, by exhibiting in contrast the characters of many that sat at meat with us there, in their heathen and in their Christian states; lest the horror which the former must awaken might convert the deep delight inspired by a contemplation of the latter, as exemplified at the late baptismal sacrament, and at the present innocent festival, into an undefinable feeling of doubt and fear, lest faith, and hope, and charity had mistaken the nature or the reality of the change—the new birth, we must call it, and we will—of many of these children of the devil, now children of God. Those, however, who willingly doubt and fear in this manner, may question whether *their* faith, hope, and charity come up to the standard of Scripture. Till it can be demonstrated, that “with God *these* things are impossible,” we must continue to believe, upon such evidence as hitherto has convinced us, that they are not possible only but realized among the Polynesian people.

This feast was given by the voluntary contributions of many persons, and designed, as we were informed, among other things, particularly to express their happiness in having us (the Deputation) among them. One of the speakers said, in the fulness and simplicity of his heart, that he had been praying to the Lord not to let us go away, but keep us here as long as we lived. Feasts were formerly

made in this manner by the *taniau*. The *niau* is a message of royal authority, issued sometimes to a single district, and sometimes throughout the whole island. The king's messenger, in such case, took one of the feather-like branches of the cocoa-nut tree upon his shoulder, or a bundle of the side leaves in his hand. Thus, charged with his dispatches, he went from chief to chief, putting into the hands of each a piece of cocoa-leaf, four or five inches in length, and delivering with it the royal commands. Each principal chief, in like manner, communicated the message to those in rank below him, these to raatiras, they to their inferiors, and the latter to the people at large. By this simple process the whole island was put in motion in the course of a few hours, all classes promptly contributing their quota of provisions towards the great entertainment, or towards carrying into effect the sovereign's wishes whatever they might be. Business done thus is called *taniau*, or *by message*. Whoever accepts the bit of cocoa-leaf offered by the messenger thereby signifies his compliance with the royal mandate. Whoever should refuse to accept it would run great risk of being banished to some remote island for his contumacy; disobedience, under such circumstances, being "constructive treason."

CHAPTER XVI.

Two Vessels in the Offing—Tarouarii—Projected Visit to the Marquesas Islands—Auna, Mattatore, and their Wives, set apart as Native Missionaries to the Marquesas—Birth of Tarouarii's Daughter—Two Brigs—Embarkation for the Marquesas—Amphibious Dexterity of the Islanders—Nocturnal Amenity of the Sea—Cockroaches—Towaihae Bay, Sandwich Islands—Motley Appearance of Natives.

Feb. 16. Two vessels appeared in the offing, at day-break. They proved to be the *Mermaid*, sixty-one tons burthen, Captain Kent, a small sloop, and the *Prince Regent*, Captain Brown, a schooner. The latter, seventy tons burthen, had been built at Port Jackson, was a neat copper-bottomed bark, carrying six guns, and was now on its way as a present from the King of England to the sovereign of Owhyhee (Hawaii), under the convoy of Captain Kent. In the course of the afternoon we went on board, and were very politely received by the captains of both vessels.

Feb. 17. We accompanied Mr. Ellis on a visit to Tarouarii, King Mahine's daughter-in-law, who expects soon to be the mother of a posthumous child, which, if spared to live, will be the future sovereign of Huahine; its deceased father having been heir-presumptive to the reigning queen. We were surprised to find this great lady, on whom the hopes of the nation are placed, in a small shed, about seven feet square, separated from a larger dwelling, for her

special convenience on the august occasion of giving birth to a prince. She was reposing upon grass spread over the floor, and there was no other furniture in the apartment but a lamp made of a cocoa-nut shell, glimmering with its faint beams upon the ground, and on the posts and rafters which formed the walls and roof, presenting to the eye their deep intersecting shadows, strongly contrasted with the flickering lines and spots of feeble light between. The queen of the island, Hautia, and Hautia Vahine, her father and mother, with another female, were her attendants. The shed stood within a few paces of the sea, and had been purposely chosen, according to the approved custom, for the benefit of free air, and to afford her an opportunity, as soon as she should be delivered, to plunge into the sea, and there sit in the water for half an hour. This strange, and we might deem perilous practice, to a woman in such delicate circumstances, is common here; and we are assured that, in most instances, it is the means of restoring strength and animation to the exhausted mother, who frequently goes about her ordinary household business an hour or two after she has come out of the purifying flood.

Feb. 21. During the last few days we have made an engagement with Captain Kent to carry Mr. Ellis, ourselves, and some native teachers (whom it has been determined by the church here to send thither) to the Marquesan Islands, about a thousand miles distant from these groups. The captain promises to land our little Missionary band of volunteers there, on his way to the Sandwich Islands, or, if he cannot beat so far to the windward now, to carry us with him to the latter, and leave those appointed to the former on his return to New South Wales.—This day was fixed for holding a full religious assembly, to set apart two natives

willing and qualified to carry Christianity and civilization to the barbarous Marquesans, who are represented as the most ferocious savages in these seas. About twelve hundred persons assembled in the great chapel. After a suitable hymn and prayer, Hautia, the regent, was called to the chair. Several short addresses were then delivered to the people, by the Missionaries and the Deputation, on the nature, importance, and difficulties, of the proposed engagement; the labours, privations, and perils, to which those who undertook it would be exposed; and the only reward to which they must look for such sacrifices—the blessing of God upon themselves, and the work of their hands, in their benevolent endeavours to communicate the benefits of the gospel of peace to aliens and enemies perishing for lack of instruction.

Our late travelling companion, Auna, a principal chief, formerly a leader among the Areois, and a priest of Hiro, the god of thieves, then stood up in the midst of the meeting. His lofty stature and commanding presence, the sanctity of his regenerated character, and above all (so far as the eye was concerned), his countenance beaming with benignity and intelligence, filled every bosom with emotions of awe, delight, and expectation. He looked round with an air of unaccustomed anxiety and embarrassment, and at first—perhaps for the first time in his life—hesitated in the utterance of his sentiments on a public occasion. At length, with a noble modesty, he began, “*Mea maitai teie*—It is a good thing that some of us should go from Huahine to carry the blessings of Christianity to those people who are yet lying in the same ignorance, wickedness, and misery, as we ourselves were but a few years ago. It is our duty, then, to take to the Marquesas that (*parau maitai nate atua*) good word of God which has been sent to us from (*Beretane*)

Britain by the hands of Missionaries, and which has been made so great a blessing to us. I have, therefore, (*parau iti*) a little speech to make to the meeting, which is this,—if I and my wife might be so favoured as to be sent on this errand to the heathen at the Marquesas—but, perhaps, we are not worthy; yet, if we could be thought suitable for this great and good work, both my wife and I would be very happy to be the bearers of the gospel to those wicked islanders.”

When he had thus spoken he sat down, with the most affecting humility waiting for the decision of the assembly. Hautia, the president, immediately rose, and said, “Auna is the man to go!” Others exclaimed, “Auna is the man!” A chief then stood up, and observed, that he also had a little speech on the subject, which was, that Auna was not only the man to go, because he could himself both teach many things, and set the example of all he taught, but because Auna was “a two-handed man;” he had a good wife, Auna Vahine, who would help her husband in every pious work, and would also teach the women to read and to pray, to clothe themselves decently, to make their own dresses, plat straw bonnets, manage their families, and bring up their children in the right way. This being universally assented to, Auna and his wife were appointed—as it were by acclamation, so greatly was the meeting moved—the first messengers from this church to their heathen neighbours; neighbours, in fact, though they dwelt a thousand miles off, and neighbours in the language of the gospel, because they loved them as themselves.

Another chief was then named, *Mattatore*, a pious, intelligent, and remarkably ingenious man in every kind of work to which he turned his hand. Several of the congregation successively stood up, and, in their “little speeches,”

recommended him and his partner (for he also was “a two-handed man”) as suitable fellow-labourers with Auna and his wife. Mattatore, disclaiming with unaffected diffidence any superior qualifications for the honourable work, added, that if his partner and himself were deemed worthy to be entrusted with it, by the Deputation from Beretane, the Missionaries, and their Christian country-people, they should be happy to undertake it. The whole congregation then looked towards Hautia, who, to the surprise of every one, remained silent, and appeared sad; his noble countenance expressed much agitation of spirit, and he hesitated for a while to unburthen his mind in words. At length he rose, and, with an air of meekness and humility which gave inexpressible grace to the dignity of the high-born island-chief, he said, “I have a little speech, because a thought has grown up in my heart, and it has grown up also in the heart of Hautia Vahine (his wife). But, perhaps, it is not a good thought; yet I must speak it; and this is our thought.—If the Missionaries, and the Deputation, and the church of Huahine think that I and my wife would be fit companions for Auna and his wife, to teach the good word of God to those idolatrous people who are as we *were*, and cause them to become as we *are* here, and in Tahiti, and Eimeo, and Raiatea, and Borabora, we should be rejoiced to go; but, perhaps, we are not worthy, and others may be much better suited for the blessed work; yet we should love to go.”

This declaration from one who, as regent, was virtually king of the island, who held valuable hereditary possessions upon it, as well as received large contributions, to support his royal state, both from chiefs and people—who, besides his political and civil functions, filled a wide sphere of usefulness in the church, as superintendant of schools, as

patron and promoter of infant arts and thriving industry among his subjects, and who was himself an example of all that he recommended to others or required of them—this declaration produced a most extraordinary sensation throughout the whole assembly, but especially in our breasts—emotions never to be forgotten, nor ever to be recollected without a renewal of the strange and overwhelming delight which we experienced on witnessing such a proof of the power of divine grace, in making the blind idolater, the stern warrior, the proud chief of a barbarous people, under the influence of a new and regenerating principle, willing to forsake all, deny himself, and take up his cross, that he might follow the Redeemer to regions of despair, where Christ was not named, and where his disciples might expect both “to know the fellowship of his sufferings and to be conformed unto his death.” But, having already experienced “the power of his resurrection,” “none of these things moved” the voluntary candidates for a perilous service, “neither counted *they* their lives dear unto them, so that *they* might finish their course with joy, and the ministry which they had received of the Lord Jesus, *to testify the gospel of the grace of God.*” Of Hautia and his wife we could not but thus judge. As soon as we had a little recovered from our surprise, we rose and thus addressed the royal pair: “Hautia! we have heretofore been pleased, beyond our hopes, with every thing which we have seen of the happy effects of the gospel, in this island and others, since we arrived from England to visit you. Truly the Lord has caused his good word to grow up among you, and bear fruit abundantly. But nothing which we have heard, or seen, or felt, has delighted us more than what you have done, and said, and made us to enjoy in our own souls, this day. It was a good thought that grew up in your own heart—it

was a good thought that grew up in the heart of your wife, Hautia Vahine; and we believe that it was God himself who caused that thought to grow in each of you. But we also believe that it is his will that *we* should now say to you, as the prophet, in the name of the Lord, said unto David (whose history and character you know) when he desired ‘to build an house for the name of the Lord God of Israel;’ ‘*Thou didst well that it was in thine heart; nevertheless thou shalt not build the house, but thy son shall build it.*’ We say, therefore, it is well that it was in your hearts to go to the Marquesan Islands on this errand of mercy; yet you must not go yourselves; others must do that good work. Hautia, God hath placed you here as king, in a station of the highest honour and most extensive usefulness. Here you have great influence, and that influence you employ largely for his glory and for the benefit of your people. Here you are a nursing father, and Hautia Vahine is a nursing mother, to the church. Here you are a terror to evil doers and a praise to them that do well. In no other place could you do so much good, by authority, by precept, by persuasion, and by example, as you are necessarily doing here, in the exercise of that power and those talents with which you have been invested. We again say that we are glad that the thought did grow up in your heart; but we believe that the Lord says to you, by us,—you must not go on this mission, for He hath need of you here. Other chiefs (as deputies from you and your subjects) may be as useful among the ferocious Marquesans as you could be—whereas, in Huahine, none can equal you in usefulness.” Hautia, deeply affected, replied: “Since you say so, perhaps it is the Lord’s will that we should not go to the Marquesas, but stay in Huahine; perhaps we may serve him better here.

Be it so; and yet I wish that it had fallen to me and my wife to go."

Auna and Mattatore and their wives were then set apart to this new ministry in special prayer, by Mr. Ellis; after which, while they yet remained kneeling at the table in the front of the pulpit, Mr. Barff delivered to them a solemn charge, respecting their future duties among the heathen to whom they were thus ordained to preach the unsearchable riches of Christ. The whole service was concluded with singing and prayer; and the people departed with hearts that burned within them, both with affection towards the friends with whom they were thus parting, and with humble thankfulness to God that they were permitted to give up those who were most deservedly dear to them to his service, and to the heathen, to bring them to the knowledge of the truth.

Feb. 23. This day Tarouarii, Mahine's widowed daughter-in-law, became the mother of a posthumous child. To the disappointment of the families to which she was allied the infant was a girl; but, though a boy had been anxiously desired, both by chiefs and people, recognizing, as they *now* do, a divine superintending Providence, they soon soothed their minds into acquiescence, and are contented to believe that this will be for the best. Volleys of musketry were fired repeatedly in the course of the day, in honour of the birth of the princess, and in hope that she—their *only* hope in the direct line—may live to be the future queen of Huahine. The wife of one of the Missionaries was sent for immediately, to dress the babe in the English fashion, as it has been determined, on every occasion, to conform as nearly as possible to the manners and customs of the nation which has sent them spiritual fathers and instructors in righteousness.

Captain Walker, of the Dragon brig, and Captain

Hunter, of the *Macquarrie*, both came into the harbour this morning. Here, then, for the first time since a European ship was seen in these waters, there are four vessels at anchor at the same time. Four hundred in a British port would not excite greater curiosity and admiration. We have just been told that Captain Walker, with some of his crew, having landed on one of the multitude of little islands with which these latitudes are spotted, and having taken on shore with them a goat, the people at once imagining it must be a god flocked round it to gratify their curiosity and shew their veneration, no such animal having been ever seen there before. The goat, feeling itself incommoded by their handling and crowding, began to manifest its displeasure—butting at one child, knocking down another, and pursuing a third, so that the group were soon put to flight. Alarmed and enraged at this hostile conduct of the new god, the people appeared about to take vengeance on the strangers; but, before they had wrought up their minds to make an attack, the captain and some of his party, by a singular stratagem, contrived to amuse the enemy till they could safely venture to turn their backs upon them. Having some razors in their possession for traffic, they made signs that they would shave any of the people that wished to be so accommodated. This was eagerly accepted, and one man after another offered his chin, which was quickly cleared of the stubble, the sailors gradually retreating, till, having reached the shore, they leaped into their boat and rowed away.

Feb. 25. The last three days having been employed in making preparations for our voyage, and taking leave of our friends, English and native, here, we embarked with Captain Kent about noon. A breeze from the east quickly carried our little sloop, and its associate the schooner, out of

Fare harbour. Before nightfall the heights of Huahine had vanished, and we were once more upon the broad ocean, committing ourselves, in fervent and believing prayer, to His guidance “whom winds and seas obey.” Our ship is little more than sixty tons burthen. Our company consists of twelve persons, namely—the Deputation (Messrs. Tyerman and Bennet), Mr. Ellis, Auna and Mattatore, and their wives, and our Tahitian servants. Our provisions, both live stock and vegetables, occupy considerable room; so that, with the captain and crew, both deck and cabins are well peopled, and filled.

Feb. 28. The wind having been very light, and somewhat variable, our progress has not been rapid, but quite pleasant to the feelings of those of us who have been accustomed to the motion of a ship. This day one of our finest store hogs fell overboard, not having yet got his “sea-legs,” we presume—a happy phrase to express the oscillating gait of persons accustomed to walk on deck with a motion corresponding to the swing of the vessel. While the sailors were lowering a boat to recover the unfortunate animal, two of our Tahitian servants leaped after it, and brought it close under the ship’s side, where they fastened a rope round its body, by which it was presently hauled upon deck. The dexterity of these people in the water is surprising. Men, women, and children, can all swim and dive; indeed, infants are so early taught these necessary accomplishments of a half-amphibious life that they sometimes excel in them before they can walk. On a certain occasion, as our Missionary friends at Huahine, with their children, were crossing the upper part of the bay at Fare, their canoe was suddenly upset, when they and several helpless infants were plunged at once into deep water. The queen, a woman of vast bulk, being near at hand, and perceiving

their danger, immediately threw herself into the lagoon, swam to their assistance, and with her own hands saved the life of one of the party from destruction. A female servant followed the children, caught them in her arms, and swam to shore with her rescued treasures, which she delivered safely into the hands of their overjoyed parents, themselves just snatched from death by their wonted intrepidity, habitual presence of mind, and fearlessness of peril, in situations where the fear itself probably constitutes the chief part of the danger.

Nothing can exceed the salubrity of the atmosphere in these regions during the night-time. So soon as the sun goes down, the temperature becomes agreeable and refreshing. Elsewhere, between the tropics, heavy dews are wont to follow the oppressive heat of day, and render any exposure of the person to the night-breeze dangerous. Here there is no humidity that need be dreaded. We have been repeatedly, during our insular circumnavigations, whole nights upon the water, in open boats, without experiencing either damp or chill, or observing any clamminess upon our clothing or the rigging of our scallop-shell vessels. Hence the islanders frequently sleep upon the ground, under the open sky, without fearing or feeling any inconvenience. On board of European ships, also, the sailors, in these seas, lie down to rest on the bare deck with the same impunity. The most delicate constitution may luxuriate in breathing the pure, mild, midnight air of these voluptuous climes.

March 7. (South lat. $7^{\circ} 58'$. West long. $153^{\circ} 7''$.) We have been becalmed for the last two days. The dullness of the scene was interrupted, this morning, by the approach of a large shark to the vessel, sufficiently near, to its own cost, to be harpooned, and hauled on board. It measured eight feet four inches in length, and proved to be a female. When opened, eleven young ones, each two

feet three inches long, were taken out of two wombs within her. She seemed to be near the time of regular parturition; for, when separated from their dam, they floundered about the deck, with great strength and vivacity, for a considerable while. After the mother-shark had been cut quite in sunder, across the middle, and received several heavy blows from a large hatchet, wielded by a powerful man, she still writhed in her death-pangs, and opened and closed her jaws with spasmodic force—so frightfully tenacious are these animals of life. The islanders say that immediately before the females bring forth their young they are particularly savage and voracious; they are then, also, most daring in their attacks, and most difficult to subdue, or to kill when resistance on their part is vain. It was horrible to look upon the massacre, on our deck, of such a parent and her numerous progeny, infuriated with pain, and burning with life, till the final spark became extinct in the last drop of blood that coagulated.

March 11. (S. lat. $8^{\circ} 42'$. W. long. $148^{\circ} 41'$. Therm. 83° .) We have made little progress. Variable winds, and rains occasionally, have exercised our patience, but it is not for us to choose our course at sea any more than “it is in man that walketh to direct his steps.” We saw several *killers* or *threshers*, as they are called, indifferently. These are a species of large ferocious fishes, which often attack the whales in these seas, by bounding out of the water and lighting, like arrows, upon them; when it is said that they sometimes so torment as to destroy their enormous but utterly impotent victims;—in what manner we cannot clearly learn, and may be permitted to doubt the fact. If the whales die under such assailants, it must be as much of fright as of the wounds which the latter can inflict on their thick-blubbered carcasses.

March 14. The wind has lately been north-east, and we are, therefore, sailing in the direction of the Sandwich Islands, it being now improbable that we should reach the Marquesas. The nights are brilliant, not with moon and stars alone, but frequent fiery meteors, suddenly kindled as out of nothing, and as suddenly resolving again into nothing. We now see the constellation of the Great Bear, but as yet have been looking in vain for the polar star.

March 15. A native New Holland boy—an orphan, whose father was drowned, and whose mother died while he was young, whom our captain has kindly taken into his service—fell overboard, this morning, unperceived by any body, till his cries, as he followed the ship, swimming with desperate but unequally-matched exertion, to overtake her, summoned all hands that could be employed to his assistance. Again, as in the case of the hog, while the boat was launching, our two Tahitian servants flung themselves into the sea, with a rope. When they met the poor lad among the waves—resolutely buffetting them, but almost exhausted—the one received him upon his back, and the other swimming beside, they thus brought him to the boat, which took up all three, and they were soon safe on board. This youth, like his countrymen, goes almost entirely naked, and cannot be persuaded to encumber himself with clothes. His hair is brown, and the colour of his skin like that of the Tahitians, but darker, probably from continual exposure to the elements. His escape was very remarkable. On enquiring we learned that he fell overboard from the lee bow. He had, therefore, gone clean under the vessel, and been borne up at the weather quarter, when first discovered. Had he come up astern, it is probable that he must have perished before he was missed, no one being there to be alarmed by his shrieks. He was washing him-

self, as was his custom, by drawing up buckets of sea-water, and throwing them over his body, when he lost his balance, and fell headlong into the deep.

March 16. Yesterday the sun was vertical, to-day we have passed him, and, after long witnessing his daily course through the north, again behold him, as in our native country, to the south of us. We have not been more than ten months absent from England, yet this is the fourth time that we have come under his vertical rays. The sun, however, has not been permitted "to smite us by day, nor the moon by night;" the stars have *not* "fought against us in their courses;" "the bands of Orion" have not been loosed to destroy us by storms, nor have "the sweet influences of Pleiades" been bound, to withhold blessings, by land and by sea, from us. (S. lat. $0^{\circ} 55' 36''$. W. long. $149^{\circ} 46'$.) This track of ocean is remarkably full of the nocturnal spangles which we have noticed elsewhere. Millions of these efflorescences of flame, as they seem to the eye, pass the sides of the vessel every moment, and form in her wake a train of brilliancy such as no comet, in its perihelium, ever drew "o'er half the heavens." Beautiful illuminations of the same kind, whatever be their nature, are frequently seen at a great depth in the clear water, which, in the night-time becomes jet black. Often, through this dark but limpid medium, have we amused ourselves by tracking the routes of large fishes, such as porpoises or sharks, gleaming along in lines of light beneath the abyss, itself invisible with gloom. These, like coruscations of a sub-marine *aurora*, might sometimes be discovered at far distances, shooting and disappearing, slowly or suddenly, according to the courses of the sea-monsters, each of which, like the leviathan of Scripture, "*maketh a path to shine after him*; one would think the deep to be *hoary*." Job xli. 32.

March 17. The minutest circumstances relative to animal life, even in its lowest classes, are worthy of record. Last night, about ten o'clock, hundreds of cockroaches issued, at the same instant, from all their hiding-places in the cabin, and began to fly about. In the course of a few minutes they all retired again, without assigning any reason (which we could understand) for their spontaneous and simultaneous irruption or retreat. Some on board said it was a sign of rain, but none fell in the night, nor is there yet any less ambiguous sign of such downfall in the sky. We crossed the line about two o'clock this morning, and find ourselves again in our own hemisphere, which, like every thing in any way associated with the subject, reminds us of home.

March 20. (N. lat. $5^{\circ} 40'$. W. long. $149^{\circ} 14'$.) At noon we had a strong squall, accompanied by heavy rain from the east. Since the evening when the cockroaches swarmed out of their holes in the cabin, to take an airing by candle-light, and retired as unaccountably as they came, the weather has certainly changed from almost unbroken calm and drought to fits of wind and showers, with sluggish intervals, when air and ocean seem alike inert and impotent to speed our way.

March 26. After a continuance of the same weather during the last five days (though with more frequent gusts and showers) as we had previously experienced, last night the gale blew very hard, with almost constant rain, but our small bark suffered no damage. N. lat $15^{\circ} 43'$. W. long. $152^{\circ} 35'$.

March 28. At three o'clock, p. m., land appeared right ahead, that is, wearing west, distance about twenty leagues; and, though clouds covered the highest mountains, the lower ranges, to a great extent, were distinctly visible.

We could not doubt, from our observations, that this was one of the Sandwich Islands, our north latitude being $19^{\circ} 23'$, and west longitude $154^{\circ} 5'$. This was a joyful sight to all on board. Towards evening we lost it again, the fog being considerable ; but the loom of land was, nevertheless, cognizable by the thick dark clouds overhanging it.

March 29. Having lain-to in the night, at break of day the land was clearly seen about fifteen miles off, though the eminences were still shrouded in thick vapour. As we approached, the coast seemed to be rock-bound, the waves dashing at the bottom of the cliffs. These might be a hundred feet in average height ; while beyond them the land sloped gradually up to ten times that elevation, green, and occasionally studded with clumps of trees. This declivity was rent into ravines, opening towards the sea, and manifestly furrowed by fierce cataracts in rainy seasons. When we had proceeded about ten miles along the coast, its character changed into sterner magnificence, the cliffs rising to five hundred feet, and being more deeply indented with vast chasms, of which the black and almost perpendicular fronts were brilliantly enlivened with numerous cascades, rolling, as their course lay, over rocky beds, oblique or abrupt, in all the forms that water can assume rushing through steep or straitened channels. These falls are called *Papehii*, and from their multitude it is said that the island itself takes its name, *Owhyhee* (*Hawaii*, according to Mr. Ellis's orthography) meaning the same thing. One of our Tahitian women being asked, while we were thus coasting, whether she could swim on shore, replied, "O yes ; why not?—very easily !"—though we were at least five miles from the land.

By the time that we had reached Towaihae bay, the wind fell, and we were perfectly becalmed. This bay forms



Drawn by John Dennis from a sketch by D. Tyerman

TOWAHIALE BAY, ISLAND OF HAWAII.

Engraved by Fennel Sears & Co

the segment of a large circle, receding about a mile inward, but of much more considerable width, having three stately mountains at its head, whose bases come down to the sea. Along the ridge of one of these were several streaks of snow, though the height was not so great as to warrant the expectation of so rare a spectacle in these tropical regions. The soil upon their slopes, and round the bay, had a bare and sterile aspect, in comparison with the exuberant fertility of the islands which we had lately left. On the southern side rose a dreary conical hill, utterly destitute of vegetation, pretty evidently the crater of an extinct or a reposing volcano.

In the dusk of the evening, a personage of some importance came off to us from the shore, in a boat of four oars, who called himself *John Adams*. He is a native of Hawaii, and said that he was governor of the island in the absence of the king. He was a very stout man, much resembling the superior chiefs of Tahiti, (who are distinguished far above the commonalty by their "limbs of giant mould,") but of a much swarthier complexion than they. Our visitor was dressed in European costume, with jacket and trowsers. He informed us that Rihoriho, the reigning king, resides at present on another island of the cluster, called *Oahu* (Woahoo, as it is generally written), that he has five wives, and drinks an immoderate quantity of ardent spirits. Various scraps of local intelligence this John Adams very freely communicated; and as he speaks English (which he learnt from the American visitors and residents, though he can neither read nor write) sufficiently well for the purpose of gossiping conversation, we found no difficulty in talking with him. As he wished to go with us to Kearakekua bay, the captain permitted him to remain on board, and he sent back his attendants with the boat.

March 30. The wind having gone down we were detained in the bay. Several canoes came from the shore, crowded with persons of both sexes, who manifested considerable curiosity at the sight of our two little vessels—though European and American ships of far greater burthen are no rarities here—but they brought us nothing either for presents or for sale. They are evidently in personal appearance of an inferior race to our Tahitians; though probably hardier in their habits, and certainly more savage in their dispositions, not having yet experienced the transforming and softening influence of that Christianity which has improved the inhabitants of the Society Isles almost as much to the eye as in the spirit of their mind. Most of these visitors wore their fine curled hair long on the top of their heads, which had a graceful appearance. We scarcely observed one of them who had not lost three or four front teeth, either in the upper or lower jaw, which much disfigured their mouths. John Adams says that, when a particular friend or near relative dies, they usually knock out a few of these, in token of their affection. He himself had lost two, which he had sacrificed to the memory of the late king Tamehameha. Many came on board, very scantily attired, and very slovenly in their manners, but we perceived no disposition to steal, or commit any other kind of mischief. They came, and walked about, and went away again, as familiarly as if they belonged to the ship's crew.

March 31. Being still becalmed here, John Adams's boat brought us a fresh supply of cocoa-nuts, sugar-canes, and a calabash of water, from the shore. This present was very acceptable, and soon furnished employment for all on board. It was amusing to see with what relish our Tahitians, after a month's abstinence (or rather penance on

sea stores), enjoyed a meal of their own sweet food, though both the canes and the cocoas were inferior to those of their native soil. The hogs, the goats, the fowls, and the very dogs, which had fared indifferently enough on board, all came in for their share of the delicious repast. So many mouths, and so many kinds of appetite, were brought to bear upon the crude provisions, that while one ate one part, and another another, scarcely a fragment was left; leaves and stalks, shells and husks, being greedily devoured by this or that class of guests, at an entertainment where each might have said (in their own particular dialect) to any other of the company, "Hail, fellow! well met!"

Being yet unable to proceed to our proposed harbour, we went on shore, and for the first time set foot on a heathen soil. The very thought went to our hearts and through them, exciting emotions which we shall not pretend to particularize. Here, where the gospel as yet has done but little in its spiritual effects, we were taught to estimate, more truly than we could even upon the spot, how much it has done in the Society Islands. The contrast was powerful, and it was saddening; yet not without hope. We cannot better express the peculiar feelings which the state of the people whom we were now beholding awakened within us—in reference to what they had been heretofore, what they are now, and what we must believe they soon will be—than in the language of prophecy:—"It shall come to pass, in that day, that the light shall not be clear *nor* dark: but it shall be one day which shall be known to the Lord; not day nor night; but it shall come to pass, that at evening time it shall be light."—Zech. xiv. 6, 7. Thus in this region of the shadow of death, which the day-spring from on high is but beginning to visit, light verily seems to be struggling with darkness, as it does in the

figurative prediction just quoted, "and the darkness comprehendeth it not;" but God hath commanded it to shine, and who shall forbid it, or arrest its progress? Not all the powers of darkness. It may be long before it beam forth, but "at evening time it shall be light."*

The natives flocked to the water-side when we landed; shouting, exulting, and running towards us from all quarters. On the beach we were met by an old man, bearing in his hand a small white stick, newly peeled of the bark, with a green leaf stuck transversely at the top. This we took to be either a wand of office or an emblem of peace. It was, probably, both, for the patriarch conducted us very courteously to the residence of the principal chief of the district. This personage and his wife were sitting on one side of the entrance, and received us in the most friendly manner, but without rising. The house consisted of one very large apartment, having wide folding-doors at each end, but without windows. The floor was handsomely carpeted with mats. On these we seated ourselves cross-legged, according to the style of the country. Both the folding-doors were then thrown open, and the natives, young and old, unceremoniously rushed in, to gaze at the strangers. Every thing appeared disadvantageously different from what we had been accustomed to see in the Christianized islands. The women wore no covering except a slight cloth about their loins; while a peculiar kind of head-dress gave them a very odd appearance. The hair in front was left about two inches long, and made to stand upright by being daubed with a composition like mortar. One girl, in addition to this grotesque toupee, had bound her long natural tresses into a pig-tail. The hair of our host was tied in a knot upon the crown of his head,

* These hopes have, happily, been since realized, to a considerable extent.

and a corresponding knot was made of his beard under the chin. His consort's locks were not defiled with dirty powder, like those of the other females; but her legs, and various parts of her person, were superbly tattooed. The only ornament in the house was a print, taken from Cook's voyages, of a man and woman of this island. A slight repast being set before us, which consisted of cocoa-nuts, a liquor prepared from the sugar-cane, tasting like cyder, a pudding of some kind of farinaceous paste, and pieces of an insipid root, several feet long, and as thick as a man's leg, unknown to us, we took a little of each, and then walked out, accompanied by the chief himself, to the neighbouring village.

The inhabitants presented a motley appearance, from the disgusting scantiness of their dress in most of them, and the preposterous fashion of it in others. One man, who had an English shirt on, gave us to understand that he was a priest, and pointed to the adjacent marae, at which he officiated. This idolatrous temple was built upon a projection of lava; and large masses of the same substance lay scattered about the houses and the sea-shore. On either side of the village, two vast rivers of lava, a quarter of a mile wide, reaching from the mountain heights to the water, and of prodigious thickness, showed the tracks of devastation which they had respectively followed, when molten and burning, they had been cast forth from the adjacent crater, which reared its head amidst the bright and genial heaven, far above the green and fruitful earth, on which it had stamped the curse of everlasting sterility ever since the igneous torrent had, from its mouth, rolled over the land.

The houses were all built according to one uncouth model, bearing very little resemblance to the Tahitian

dwellings. They have no side walls, but are, in fact, mere thatched roofs, resting on the ground, and shaped like the top of a haystack in England. On the beach we found a company of nearly thirty persons sitting in a circle, with their faces inward, all apparently paying the most humble deference to a female who occupied the chief place, and who was not ungracefully attired in a scarlet woollen under-dress, of European manufacture, and an upper robe of fine native cloth. She wore, also, a curious necklace, composed of a great number of flat circular black beads, fastened upon a thick cord, which was tied behind; a crooked ornament, made of the tooth of some enormous fish, being suspended in front. Over her bosom, also, was slung a small looking-glass, by a slip of brown list. Her demeanour was remarkably modest. We learned that she was the woman of highest rank in the village.

March 31. We are just arrived in Kearakekua Bay, where Captain Cook lost his life. It was like entering a British harbour; here being no less than eleven American whalers, from 300 to 350 tons burthen each. Numerous canoes immediately flocked round our anchorage, which is within a quarter of a mile of the beach. These came, not from idle curiosity, but to offer their merchandize and provisions, of various kinds, for sale. All the American captains visited us, in the course of the day, with the most hospitable offers of any thing which we might want and their ships could supply. Many native women and girls having come on board, to see our Tahitian female friends, the latter, perceiving how much the Hawaiians were gratified with their personal attire, took the opportunity frankly to reprove them for appearing abroad with so little clothing on; assuring them that in the southern islands, no modest

woman durst go out of doors so unbecomingly exposed. They added, moreover, “and we will not acknowledge you to be women if you do not dress more decently.” The dialects of both nations are so nearly akin that the natives can converse very well with one another.

CHAPTER XVII.

Landing at the Point where Captain Cook was killed—Native Huts—The Rattle-stick Performer—Incidental Notices—Entertainment by American Captains—Coast Population—Mr. Young—Idolatry abolished in the Sandwich Islands, in 1819—Intoxication and Smoking—Native Amusements—Salt-works—Licentiousness—Irregularity of Seasons—Providential Deliverance from the upsetting of a Whale-boat—Want of Water—Sterility of the Land—Animals—Cooking—Canoes—Various Sandwich Notices—Landing at Oahu—Introduction to Rihoriho, King of the Islands, and his Court—American Missionaries.

April 2. WE landed this morning near the point where Captain Cook fell, and were conducted to the rock on which he stood when he received the fatal wound. It is part of the volcanic scoria which encrusts much of the surface of this section of the island, and occasionally runs out, as here, into the sea. A small native house, and some stunted cocoa-nut trees, are the land-marks of a spot at which the eye of every stranger who visits this coast will look with intense curiosity and interest, and of which every reader of the voyages of the great circumnavigator will have his own ideal picture; and this, however little like the reality, must be far more distinct than such creations of fancy often are, from the minute descriptions of the scene, and details of the tragic event, repeatedly given to the public by the eye-witnesses of the latter and the visitors of the former. We need not dwell on either.

The bay is about three miles across in the widest, and two in the narrowest, direction.

The neighbouring village consists of about sixty huts; all, except two or three, exceedingly mean, and the circumstances of the inhabitants proportionally wretched. We crept into one of these hovels, through a hole in the side, which required that we should stoop nearly double to get admittance. Though all was slovenly within, there were various articles of domestic convenience, such as calabashes, stools, mats, &c. Observing, among other things, a stick rather neatly fashioned, five feet long, and tapering to a point at each end, with a hole towards one of these, we enquired the use of it. On this, the master of the house, an old man, started up, and produced a companion-stick, something shorter, which we found was to be to it what the bow is to the fiddle. Grasping the first by the middle, he began to beat upon it with the second; while a boy, with two other corresponding sticks, did the same, to something like measured time, which the master kept with his left foot. This miserably monotonous clatter of sticks, which was any thing but music, was accompanied, by both minstrels, with noises which were any thing but singing; the old man, all the while, writhing his limbs and distorting his visage in the most grossly ludicrous manner, which it would be as difficult to describe as it will be to forget. Brutes never make themselves ridiculous; that is the peculiar prerogative of men. The former, in their strangest vagaries, act according to nature; while the latter, in trying to go beyond her, render themselves contemptible in the eyes of others, just in proportion as they excel in their own.

Proceeding along the beach, over an immense bed of lava, we arrived at a marae of great extent, now

neglected, and falling into ruins. It consisted of an enclosure of rough stone walls, a hundred feet square, and six feet high, within which cocoa-nut trees are growing, and idol-images stood. Two of the latter remain on the north-east side. These are notched posts, twelve feet high, across the middle of each of which something to resemble a human face has been carved, of monstrous size and uncouth features, once regarded with awe and veneration worthy of men who could think such bugbears divinities. They affect to know better now, and profess to have renounced all their idols. To say the truth, they have done this *literally*; but their escape from the superstitions of their ancestors as yet amounts to no more than this:—that he who formerly worshipped an idol, “which is *nothing* in the world,” now worships “nothing in the world,” not even an idol.

In the course of our ramble, our guide pointed out the hollow, in the volcanic mass, where the body of Captain Cook was roasted, and, a little further on, the place where his arms and legs were submitted to the same process. This was, in fact, the highest honour that his murderers (with the inconsistency of savages) could show to his remains; the corpses of their kings and chiefs being prepared in a similar manner, that the flesh might be more easily separated from the bones, and the skeleton afterwards be put together and preserved, as an object not only of reverence, but even of religious homage. The relics of Cook were thus worshipped in a temple of Rono, one of the gods of Hawaii; of whom the people had a notion that the British navigator was the representative, if not an incarnation of him. The torrent of lava, now fixed as adamant, must have rolled in tremendous force and quantity from the far-distant and elevated crater to

the coast, being at this place two miles in breadth, of great thickness, and presenting a surface of utter desolation. In a cavern which we passed we found a quantity of unfinished cloth, and the wooden instruments with which it is beaten out of bark. Hard by was a little walled enclosure, where we were told that the body of an American was interred, who, for some offence given to the islanders, had been stoned to death. In a native burying-ground adjacent, over one grave a pole had been erected, on the top of which were suspended, according to the native usage, two bags of provisions for the deceased, which, however, he had left behind him on the long journey whither he had gone, and whence he could not return to take any thing out of his house.

We dined this day with all the American captains, on board the *Planta*, Captain Coffin, and were treated with great hospitality. Besides the twelve ships now at anchor here, there are seven others visible in the offing, and endeavouring to get in. The commerce with these islands, through the American whalers, and certain other vessels which come hither principally to obtain sandal-wood for the China market, is very considerable.

In our excursion, this day, we counted twenty-nine villages, containing, as nearly as might be ascertained by cursory inspection, sixteen hundred and forty-four dwellings, which, computing five persons to a family, give a population of eight thousand, two hundred, and twenty, in a line of twelve miles along the shore.

Mr. Young, to whom we have been introduced, to-day, and who has resided thirty-six years on this island, informs us that the whole circuit of coast is equally well-peopled, but that there are comparatively few inhabitants residing more inland, among the woods and mountains, where the climate is colder, and the soil less productive.

Mr. Young, above-named, whom we met at the governor's house, is now seventy-eight years of age. He was made prisoner here at first, but has voluntarily remained for nearly half of his long life; having found favour with kings, chiefs, and people, among whom in reality he soon became a great and influential character. He is yet warmly attached to England, as his native country, and has had it in his power, on many occasions, to render essential services to vessels touching on these shores. For nine years he was governor of Hawaii, during the absence of the king. He is married to a native woman, by whom he has had six children. Accompanied by him we visited a neighbouring marae, which, like other obsolete abominations of the kind, is now a ruin. A house has been built on that part where the corpse of the late king was laid, previous to the flesh being taken from the bones, the latter distributed among his principal chiefs, and the former committed to the flames, according to ancient usage. At this funeral pyre, five hundred dogs were sacrificed with the royal remains—a holocaust of no mean value, when it is considered that such animals constitute the most precious article of food to the rich and luxurious in these islands.

From this marae we went to the house, where, in the year 1819, idolatry was abolished, by the present king Rihoriho, at a feast given by him in commemoration of his late father, Temehameha. In this large building, nearly a hundred feet long by thirty broad, separate tables were set for the men and the women; the latter being held, if possible, in more contempt in the Sandwich than in the Society Islands. When all the guests (including many foreigners from ships or residing in the vicinity) were in their places, and ready to fall upon the abundant provisions spread before them, the king rose up and said to Mr. Young,—“Cut up those fowls and that pig;” which being done, instead of

partaking with the company of his own sex, he suddenly started off, and went to the women's table, where, seating himself by his queens and their attendants, he began to eat with a fury of appetite that showed he was doing violence to himself, but determined, whatever might be the issue, to overcome both superstitious fear and habitual repugnance at doing what had heretofore been deemed unlawful, and not to be attempted but at the peril of life—sacrilege itself not being more abhorrent to the gods than the condescension of lordly man to eat of the same food, at the same table, as his bosom-slave, woman. The whole native assembly was struck with horror and consternation at the sight, but, no harm to the king ensuing, they at length cried out with one voice, “The tabu is broken! The eating-tabu is broken!” When the feast was ended the king issued his commands, that all the maraes should be destroyed, the idols overthrown, and the priesthood abolished. Thus, in a day, a nation abjured its false gods; though, as yet, they know not the living and true God. Here, then, was a people without religion, but waiting till the only true one should be brought to them. It is remarkable that the American Missionaries, bringing what they wanted, were on their voyage at that very time, and soon afterwards landed on a shore prepared to receive them. The priests, a reprobate gang of impostors banded together to deceive the multitude and rule even the princes, were enraged at this sudden revolution by which their craft was prohibited. Availing themselves of the influence which they possessed, they stirred up an insurrection so formidable that it required the utmost force of the king to encounter them in the field. A terrible battle was fought, in which the leader of the idolatrous party, a priest, named Trimaga, being slain, covered with wounds, and his wife also falling

at his side, with arms in her hands, by a death as heroic as his own, the rebels fled, after a conflict of six and thirty hours. They afterwards submitted, favourable terms of peace being granted to them, and the king's authority has thenceforward been universally recognized.

The right of the soil here belongs solely to the king, and his subjects hold their portions on payment of certain taxes, or rents, of dogs, hogs, or canoes, according to special agreements. Mr. Young occupies so much land that his contribution amounts to a hundred dogs per annum.

The government is purely despotic, the sovereign's will being the only law, beyond which every man lays one down for himself, and does, at his peril, whatsoever is right in his own eyes, injuring his neighbour or taking vengeance, as opportunity or temptation may offer. Thus if a thief be detected in the act of stealing any thing, however small—for example, cutting down a sugar-cane—the owner may kill him upon the spot, and no account of his death will be required. The only check upon such sanguinary violence is the re-action of it; the friends of the deceased may retaliate, and destroy the destroyer, if they please.

From the highest to the lowest the natives are addicted to intoxication with ardent spirits, when they can procure them from ships or of home manufacture. Smoking of tobacco is a common and very social practice—nor have we seen it indulged to excess. A company of eight or ten, men, women, and children, squat on the ground; a pipe is lighted; one takes three or four puffs and passes it on; and so from hand to hand and lip to lip it goes till the last spark dies out, each retaining the precious fume as long as he can and then breathing it gently forth from mouth and nostrils.

Spending the evening with Governor Adams, Mr. Young,

and several native chiefs, we proposed family worship, to which they courteously assented. In the course of conversation, afterwards, they expressed a desire to have English Missionaries ; saying that, since they regard their country as belonging to King George (this idea seems to have taken strong possession of the minds of all classes of natives), any plan countenanced by him, and any persons acting as under him, would be well received. It was proposed by one of the company to *tabu* our Missionary companion, Mr. Ellis, and thus prevent him from returning to the southern islands. We told them that if they did so they must also *tabu* Mr. Ellis's wife and children, from whom he would not choose to be separated, nor they like to lose him. "Oh !" said they, "we will send a ship to Huahine, and fetch them hither."

April 4. Mr. Young informs us that eruptions of the volcanoes occasionally take place, and that earthquakes are not unfrequent during the longer intervals of these. We passed a valley of considerable depth, which was filled up by the lava about sixteen years ago. Observing certain lines like roads (one of them a mile in length) descending on the slopes of the mountains, we enquired for what purpose these had been formed, as they were evidently not adapted for the convenience of pedestrians. We were answered, that on great festivals a singular kind of amusement was practised here. A board is conveyed to the highest part of the hill, at which the road terminates. A man throws himself at full length upon this, and, with daring and dexterous force, propels it forward, when the board carries him, with increasing velocity, straight down to the foot of the descent.

April 5. We had an opportunity of seeing how the natives collect salt, of which they furnish large quantities

to ships, besides what they consume themselves. Small ring-fences of masonry-work are formed near to the sea, within which are placed rude stones, of all shapes, having deep cavities, which may hold from one to two or three gallons of water. These being filled and evaporated from time to time, the salt is deposited, and ready for use without further trouble. In one of these basins we observed about half a gallon of fine salt.

Mr. Young informs us that though idolatry is abolished, yet the multitude of gods of wood and stone, formerly worshipped, have been rather hidden than extirpated, many of its inveterate abettors still hoping for a counter-revolution in their favour; a notion fostered by the priests, who have lost their occupation, but naturally exercise their subtle influence to recover it. Not a single image has been brought to us for sale, and the only one that we have obtained was a gift from the governor. But the change of system, from a religion of devils to no religion at all, it is acknowledged, has produced some beneficial effect on the morals of the people. They are certainly less dishonest than they were formerly, both amongst themselves and towards strangers. We have lost nothing either from the ship or on shore. The only theft of which we have heard was one committed by a man who stole a hat when he was drunk, and brought it back when he became sober, with humble and penitent confession of his fault. A sailor belonging to an American vessel, lying here, intending to desert, offered one of the native pilots two dollars to smuggle him on shore. The Hawaiian promised to do so. When, however, he got the money, he refused to take the man on board his canoe, but went immediately to the captain, told him all the circumstance, and gave the two dollars which he had received to him;—apparently acting

from a sense of justice in rather a difficult case. The traffic of prostitution carried on by the natives with foreigners, on ship-board, as well as on shore, is most public and shameless here. But this is a subject on which we must not, we dare not, record "what we have seen and do know." The utter abolition of this infamy in the Christianized islands of the Southern Pacific is one of the most signal triumphs of the gospel in the history of human wickedness, in any age or part of the world. It is painful to add, (as we have intimated before,) that for this very cause the gospel and its other triumphs are evil spoken of by many Christians (falsely so called) who visit these seas, and are filled with rage, disappointment, and malice, when they find that they cannot riot in licentiousness, as former voyagers did, on these once polluted shores, therefore do *they* abhor the change, and calumniate those who have been instrumental in its production.*

April 6. This island has no regular dry and rainy seasons, such as are usual between the tropics. Planting and sowing go on as fruits and harvests come in. Fresh water is very scarce; there being none near the coast, so that what is used must be brought from considerable distances and generally from the high lands. The principal mountain is seldom entirely divested of a coronet of snow, and sometimes the upper region appears altogether clothed with a splendid mantle of the same. Our Tahitians, whom the Missionaries could never make perfectly to understand

* It is satisfactory to know that the same moral improvement has since followed the introduction of the gospel into the Sandwich Islands; while it is melancholy to add that the change has, in some instances, brought upon the Missionaries and natives the most shameful outrages, from individuals bearing the name of Britons as well as of Christians.

how water could become solid, were much delighted with the first view of snow and ice on this elevation, and proposed climbing thither to bring away, and take home with them to Huahine, some of the hard water. Whenever rain falls upon the peak it freezes; and on the slopes, whenever there is a shower, calabashes are placed under the slanting leaves of fara and other trees, to catch the precious moisture as it drops from the extremities. In some instances we have seen the keels of old canoes fixed in a sloping position, having the hollow side uppermost, to conduct the water into vessels placed at the lower end. To-day, when we called at a native cottage on the declivity, an old man gave us a delicious draught of water, which he had brought home in a calabash, as he told us, a long way. The whole of this portion of the soil being crusted over with volcanic matter, there is no possibility of digging wells by such implements as the natives employ.

April 7. We went on shore in a whale-boat, belonging to one of our new friends, an American captain. Besides the boat-steerer and oarsmen, there were with us our two personal servants, natives of Huahine, whom we had engaged to accompany us on our voyage to the Sandwich and Marquesan Islands. On both sides of this bay there is always a turbulent surf, fluctuating with greater or lesser vehemence, alternately, on the north and on the south shore. On the latter, where we intended to land, the surge was breaking, at this time, with full fury. The vessel lay about a mile from thence, and the steersman of the boat directed her course right thitherward, without asking any question. We doubted not, therefore, that he had been previously on shore, and well knew what he was about. But when we came upon the larger swells, seaward of the breakers on the reef, what was our dismay to hear the

inconsiderate fellow asking *us* where was the best place to land!—as if any thing could *then* be done in the midst of peril so imminent as that into which he had blindly led us—except to dart (if possible) over the surf, with the head of the boat kept right towards shore. Mr. Tyerman, who was seated at the fore-end (unaware of the consequence of swerving a hair's-breadth on either hand), pointed to a spot at some distance, and said, “We landed *there* yesterday.”—Mr. Bennet must supply the sequel. “The stupid steersman immediately brought our long, narrow, and shallow boat, nearly broadside against the swell, and the next moment it was completely upset. Sitting at the stern, and foreseeing, as I did, this inevitable result of the sudden tack, I laid fast hold with both hands of the cross-seat (or thwart, as the sailors call it), that, as I could not swim, being my only resource, though how my life was to be saved by it I did not consider in the instinctive act of self-preservation. I felt a sharp wrench in either arm as the boat turned over, and held me under it, suspended by the hands, in darkness, and amidst the weltering water. Here I found that I could just continue to breathe, while I buoyed myself up so as to keep the top of my head close to the inside of the boat, except when the dreadful rushes of the sea broke under, and for a moment filled the hollow of the inverted vessel, sometimes dashing into my face, sometimes booming against the back of my head.

“Once more, as on a similar occasion (November 12, last year), in the South Pacific, I felt perfectly assured that I was about to enter into eternity, for the boat was afloat in deep water, and I being completely concealed beneath it, none of my companions, if they had escaped, or were even swimming about, could see where I was. I also recollected that there were numberless sharks, always on

the scout, in this bay. I, therefore, committed myself at once, and with entire resignation, to that merciful and faithful Creator at whose bidding, I was fully persuaded, I had come hither from England; nor did I feel any regret that I *had* come, because I believed that I was in the path of duty. During this brief but dreadful interval, which seemed an age of suspense, something suddenly clasped me round the loins; I recoiled with inexpressible horror, imagining, at the first touch, that my body was within the jaws of a shark, whose fangs I expected instantly to feel cutting me asunder at a crash. But experiencing a softer pressure, and a gentle pulling, I carefully put down one hand, and found that they were human arms, not a sea-monster's jaws, that enfolded me;—in fact, they were the arms of my faithful, pious, and affectionate Tahitian servant, *Purahah*. Readily then I loosened my other hand, and committed myself to his strength, dexterity, and courage, to bear me through the breakers. He did so triumphantly, and set me on land unharmed, except a little nauseated with having taken in some large draughts of salt water. On asking *Purahah* how he happened to discover where I was, since I must have disappeared from among my companions, he answered, ‘I looked on this side, and on that side, and on every side, and when I saw that you were not any where about, the thought grew up in my heart—perhaps he is under the boat; so I went and looked, and found you there.’ These people, as we have repeatedly observed, are half amphibious, and from habit can see almost as well under water as out of it. I have no words to express my gratitude to God, my Saviour, for this new deliverance. Ought not the dexterity and affectionate devotion of *such* a servant to be honoured? I need not add how lively and grateful are the recollections which I must

entertain to the end of life of the noble form and olive countenance of my heroic preserver, when he stood up before me after having thus accomplished my deliverance. I had the happiness to find my friend Mr. Tyerman safe on shore. He had been flung out from the head of the boat, where he was sitting, among the breakers, but his Tahitian servant and the seamen, having leaped out before the upset, they saved both themselves and him, at no other inconvenience than a thorough drenching of their clothes, and a temporary but truly terrific alarm. Mr. Ellis, our Missionary friend, was not with us. Afterwards, when we saw the American captain who had lent us the boat, he expressed sincere sorrow for our misfortune, and hearty congratulations on our escape ; but said, with great simplicity and frankness, ‘ I don’t wonder, for I guess the fellow was always a fool at steering a boat.’ When we naturally asked him why he did not send a better hand with us, ‘ Oh,’ he replied, with equal ingenuousness as before, ‘ he was the steerer that belonged to that boat !’ ”

April 9. Though the climate of the Sandwich Islands is fine, yet the soil, generally, is much less productive than that of the Society group. The volcanic devastations have rendered great tracts of land utterly sterile for ages to come. The higher eminences are less affected by this evil, consequently the largest trees, and the most luxuriant vegetables, grow on their slopes or in their sunny hollows. There, also, are found the purest springs of water. We have seen few insects here, except a species of ant, black and very small, two or three moths, as many dragon-flies, and several kinds of common flies, resembling those which most abound in England. We heard a singing-bird among the mountains the other day. To our ears, long unaccustomed to such music, the notes were very sweet, and carried us home

with awakened affections. A beautiful red paroquet, much like a bullfinch, and a green bird, the size of a sparrow, are frequently seen. Domestic fowls, common in the southern islands, are scarce here, and very inferior. The hogs and dogs, though the favourite animal food of the natives, are wretched creatures, and at this time of drought are many of them half famished.

Observing several small companies seated on the rocks over against the harbour, and engaged apparently in cheerful conversation, while others were preparing different repasts for them, we had the curiosity to examine the utensils, materials, and manner of their cookery. In the smaller cavities were reservoirs, from three to six feet in diameter, the sides and bottoms of which were lined with leaves, containing a thin kind of pudding-batter, to the depth of three inches, which persons were stirring about with their fingers. This was composed of taro, reduced by hand to the consistency of pulp, after having been baked, and then mixed with water. To us the taste was perfectly insipid, but, poor as such food must be, the people look well. We remarked the preparation of another dish, scarcely more savoury—a yellowish kind of bark, which a woman was pounding to powder in a wooden trough. An oven for roasting sweet potatoes next attracted our notice. It was differently formed from the earth-bedded ovens of Tahiti, being a hollow dome-shaped pile of stones, within which the fire was kindled, and kept up till the whole structure was sufficiently heated.

A man was employed in making a canoe near the same place. In this art these islanders excel. The bottom was the trunk of a tree, carefully hollowed out; over which the sides were raised of light-coloured planks, skilfully fitted together, and bound with cinet. The principal tool with

which this simple shipwright wrought was a small adze, and it was surprising to note with what precision he used it, seldom missing a stroke. Canoes thus constructed look very neat, being formed of different coloured woods, besides being remarkably well shaped, and adapted to desultory and coast-navigation. They are all furnished with outriggers, which are absolutely necessary to prevent them from upsetting, the bottoms being deeply concave, and the ends high and peaked.

The people whom we have seen were generally tatooed, an operation performed here very early in life. The goat is the favourite figure, which they bear on their legs and arms ; but the artists are not so expert as those of the Society Islands, neither are the designs so curious, nor are the colours so clear and delicate, as the latter employ and execute.

There are fewer personal deformities met with in this island than we have been accustomed to see elsewhere, with the exception of many hideous ulcers, and some horrid ravages of that disease which is the consequence of profligacy. The women do not swaddle their new-born infants ; several we have seen, without any covering, held by their mothers on their arms, across a little mat. Men, women, and children, of course, can all swim, and delight to refresh themselves, even to weariness, if the expression may be allowed, in the water. One day an old woman being on board of our vessel, while her little canoe was rocking at some distance on the waves, when she wished to return ashore made no more ado than to leap overboard, and swim to it ; but, arriving at the wrong end for entering without danger of capsizing, she instantly dived under, re-appeared on the other side, sprang into the vessel, and paddled away with the agility of a young rower and the skill of an old one.

April 11. The schooner, which had parted from us on our voyage from Huahine, and for which we have been waiting here, not having yet arrived, Captain Kent resolved upon proceeding to Oahu, (Woahoo) in hope of meeting with it there. Accordingly we set sail this day and proceeded up the west side of the island, in the track by which we had come.

April 12. This evening we stood out from Toeigh Bay, which we reached yesterday, and where Mr. Young resides, towards the island of Maui. On this passage a whale (we could not ascertain the species) of great bulk diverted us with its unwieldly gambols, at a short distance from the ship. Sometimes it raised its enormous head and shoulders perpendicularly out of the deep, then it fell backward, rolling amidst the foam which it excited, and flapping its pectoral fins like "sail-broad vans" above the water; again it dived downward, and, re-appearing at the other side, flourished its huge tail high in the air; spouting at intervals, and at length sailing majestically off. At night, for the first time on this ocean, we discerned the entire constellation of Ursa Minor; for, though the pole-star had long been within scope, the horizon was in general so hazy that we had seldom been able to catch more than a glimpse of it. How many eyes have been fixed upon that one small point in the heavens, since the first navigator, on faith of its guidance, trusted himself in a frail bark beyond sight of land! How many eyes have looked in vain for its steadfast and unsetting watch-light, when vapours, clouds, and storms obscured it! More meteors than we had ever seen before, in the same time, were flashing above us, in different directions, through the cool, dun gloom of night, while we made our way, under easy sail, along the quiet waters.

April 13. At day-break we passed Tahurawa, and, over its comparatively low shore, could plainly distinguish, northward and westward, the loftier forelands of Maui, Ranai, and Moroka, while the volcanic crest of Hawaii, a cone of snow, empurpled with the morning beams, rose in aerial perspective, far and beautiful behind. About the middle of the forenoon Oahu hove in sight, and we were following our course amidst a gulph of islands—nearly the whole Sandwich group, from different points of the horizon, rising in mountainous peaks around us.

April 14. As we approached Oahu, it was impossible not to be struck with the extraordinary contour of the coast. From the western extremity the land slopes gradually upward to the east, where it culminates in irregular jagged peaks, and breaks off in stupendous precipices. At this end, about half a mile from the shore, a shapely conical rock tapers to a considerable height out of the deep water ; and further along another insulated mass of naked crags, and ruder form, bears the brunt of the everlasting surges breaking round its base. We made for the southern side, where two bold eminences, “horns of land,” project towards the sea, and give a singular aspect of defence and defiance to the shore. The flanks of both are deeply indented with water-courses ; or, more probably, riven by volcanic earthquakes, for we remarked that the trenches were partly oblique—some of them almost zig-zag—and partly vertical, as if a ploughshare had forced a furrow, at one stroke, from top to bottom of the declivity. Unable to double the point towards which we had been steering, we were compelled to tack and stand off from the land till to-morrow. In the night our ship was becalmed, and all the following day (the Sabbath) we still remained at sea.

April 16. This morning, the wind being too weak to carry us through, we were towed into harbour, under the guidance of a native pilot. Twenty-four ships were lying in the port and the offings, principally American whalers. Soon after landing, we were introduced to the king, who is resident there. We found his majesty (Rihoriho) in company of his five wives and a number of chiefs, with a large train of other attendants. He was seated in the midst, upon a mat, on the floor of an extensive native house. He appears to be a young man of courteous manners, about the middle size (inferior in that respect to the Tahitian princes) and of a light complexion. He was dressed in European style, having on a shirt, jacket, waistcoat, and pantaloons. Captain Kent told the king his errand, and produced his credentials from Port Jackson. His majesty appeared exceedingly gratified by the present of the schooner, as a pledge of good-will, on the part of the British government, with which he wishes to secure and perpetuate an alliance, even as a vassal of King George, so that he may but rely on his paternal protection. Rihoriho, at this audience, was attended by an officer, sitting behind him, with a fan of long white feathers, which he waved continually in the air, over his head. Beside this person sat one of the queens, holding in her hands a wooden dish, covered with a handkerchief, which she occasionally presented to the royal lips, to spit into it. The tobacco-pipe, also, was occasionally introduced, when the king, having amused himself with a whiff or two, handed it to his favourite queen, and she to another; in which manner it travelled round the circle of grandees as long as the fumigation could be kept up. Wine was brought to us, in which we pledged his majesty's health. His five queens are women of no ordinary magnitude; two of them must

be, at least, six feet high each, and of a comely bulk in proportion. Their dresses were silken girdles, of divers colours, thrown round the body, with necklaces of flowers, and wreaths of fern leaves on their heads. Each of these great ladies was disfigured by the voluntary loss of two or three front teeth, in memory of the death of the late king. We have hardly seen a mouth since we landed in Hawaii, which has not been thus barbarously dismantled of some part of its most useful as well as most ornamental furniture.

On returning from this audience, we dined at the house of the American Missionaries, who indeed received us as brethren as soon as they were apprized of our arrival. We learn that from two to three hundred natives usually attend their public services ; but as yet there is small appearance of the gospel having taken root even in a few hearts. These faithful messengers of it have hitherto laboured, but not fainted, under many disadvantages. A little boy, who had been accustomed to wait on the Missionaries, carried home to his father, who was blind, intelligence of what he had seen or heard, from time to time, in their company. The old man was deeply touched by these communications, and soon began to enquire for himself, “if these things were so;” and manifested, meanwhile, a corresponding concern for his soul’s salvation. He professes a full reliance on the atonement of the Lord Jesus Christ, and prays daily, and often in the day. Nor does he stop here, but he has begun to speak to his countrymen, reproving sin, and recommending the righteousness which is of faith. Wherefore some say, “He is a good man;” others say, “Nay, but he deceiveth the people.” John vii. 12. We trust that he is a true convert, who deems it enough, in taking up the cross, that the “disciple should

be as his Master, and the servant as his Lord." Matt. x. 25. A few days ago, the king sent for him, and questioned him concerning his new religion, when the poor man is said to have witnessed so good a confession that he was sent away from the royal presence with liberal approval.

CHAPTER XVIII.

Extracts of Letters from Messrs. Tyerman and Bennet, addressed to the Directors of the London Missionary Society, from the Sandwich Islands.

[It will probably be most expedient, in this place, to introduce extracts from two letters, written by Messrs. Tyerman and Bennet, during their residence at the Sandwich Islands, as these will, in a few pages, give the reader a comprehensive view of the important changes which took place while they were providentially detained there. The Journal may then be continued to advantage, by omitting many minute details, which would otherwise occupy more space than can be spared in the limited compass of the present work.]

Oahu, May 8, 1822.

* * * *

* * * *

On landing, we were most kindly and affectionately received by the Missionaries, who immediately introduced us to the king, who showed us every polite attention. He was a young man, and was dressed in the European costume. He was highly delighted with the present of the schooner, sent him by the King of England, but not for its value—he possesses ten ships of his own, and

considerable property in dollars and goods of various kinds—but as an expression of the friendship of the English, to whom he is strongly attached, and under whose protection he considers himself as holding these islands. He immediately engaged to supply the crew of the cutter with provisions so long as she may remain here, and invited Captain Kent to take up his abode in his house during the same time. Here is a good harbour, which is also a place of great resort to American whalers, for refreshment. On coming into the port, which is divided into an outer and an inner basin, we counted twenty-three ships and vessels of different descriptions. For coming to an anchor in the outer harbour ships pay forty dollars; in the inner, eighty dollars, besides pilotage. This harbour is protected by a battery, built at the head of it, which mounts fifty guns of large calibre, and another battery at the summit of a neighbouring hill, where there are ten large cannons. On landing, we found ourselves in a village called Honoruru, containing between 2,000 and 3,000 inhabitants, living in grass houses, resembling hay-ricks of different sizes, with but one small opening as the door-way, scattered over an extensive plain, which lies between the sea and the foot of the mountains. The taro plantations, which are seen near the village, afford striking proofs of great industry on the part of the people, and no small ingenuity in so directing the water, which runs down the adjacent valleys, as to convey it from one bed of taro to another, for three or four miles in extent. Here are resident an American Consul, and several persons from that country, with a view to mercantile employment; their specific object is sandal-wood, which grows in these islands, and finds an advantageous market in China. Goods of various kinds are imported here, and almost every thing

may be obtained. Dollars constitute the circulating medium of these islands.

After our interview with the king, the Missionaries most affectionately invited us all to take up our abode with them at their house during our stay, to which we gratefully consented. Their house is at a short distance from the village. Here are two Missionaries, Messrs. Bingham and Thurston, with their wives; the former, with Mrs. Bingham, was at the island of Tauai when we arrived, but has since returned. Besides these pious and excellent men, there are four more, and their wives; Mr. Chamberlain, who is acquainted with agriculture; Mr. Loomis, a printer; Mr. Ruggles, who is engaged in superintending a school; and Mr. Whitney, a shoemaker: the two latter are stationed at the island of Tauai, which is about seventy miles from hence, and where a school of about thirty children has been raised. There is also a school here, containing the same number of children. All the children in both schools are clothed and boarded at the houses of the Missionaries, at the Society's expense. We have had the pleasure of seeing the whole of this interesting Missionary family, except Mr. Whitney, with Mrs. W. and Mrs. Ruggles, and feel peculiarly pleased with their eminent piety and good sense.

This day three years ago the old king died, in a full and firm attachment to his idols. Soon after this, his son and successor held a public feast to commemorate this event. At this feast he publicly set at defiance the tabu, or idolatrous system, by sitting down and eating with his wives, and the wives of many other chiefs. This took place when the American Missionaries were on their voyage to these islands, where they arrived on the 31st of March, 1820, and were allowed by the king and his people to settle

among them. - However, it does not appear that the king demolished idolatry from any preference to Christianity, or any other religion. His father charged him, immediately before his death, to support the idolatrous system, and to abstain from drinking spirituous liquors, both of which he has equally disregarded. Last Lord's day he held the third public anniversary, commemorating his father's death. We were all invited to attend; of course we declined, and did all we could to persuade him to defer it till the next day; but it was the proper day, according to the age of the moon, and his chiefs were not willing to make the alteration; it was therefore held on that day. The dinner, we understand, was conducted with great order and propriety. The king is able to display a degree of grandeur on these occasions, far beyond what you would expect in this country.

The prospects of the Missionaries are very promising. These islands are populous, and seem to be waiting for the Saviour's law. This small island contains not fewer than 20,000 souls; and the other islands of this group are populous in proportion.

A place of worship has been erected near the house of the Missionaries, fifty feet long by twenty feet wide. This is the only building of the kind in the eleven islands that form this interesting group, all of which are now under the dominion of King Rihoriho.

The Missionaries have not as yet acquired the language so as to be able to preach in it to the people; they are obliged to address them through an interpreter.

It will perhaps be interesting to you to hear that the language of the Sandwich Islands is radically the same as that of the Society Islands. Mr. Ellis, and the people who accompany us, can converse with these people with ease,

and they understand each other without difficulty. The principal difference arises from the use of the *k* here, which is not in the Tahitian language. The people themselves are evidently of the same origin, though in person the Tahitians are much superior; in colour there is not any material difference—these may be a shade darker.

We have no doubt that some important ends are to be accomplished by our visit to these islands, to which a singular interposition of Providence has led us. It is remarkable that a few months ago a vessel was quite ready to take one of the Missionaries, with some of the chiefs, to the Society Islands, on purpose to pay a visit to the Missionaries there, and to witness, with their own eyes, the change which they had heard had taken place. Many false and scandalous reports had been propagated here, injurious to the character of the Missionaries there, and detrimental to that glorious work. These reports were put in circulation here, from interested motives, in order to prejudice the minds of the king and chiefs. Those foreigners who had invented and propagated these falsehoods were greatly alarmed on finding that a vessel was going expressly to examine into the truth of these reports, and used all their might in order to prevent her from sailing; and they succeeded. The voyage was, therefore, deferred, if not abandoned. When we arrived, these enemies were greatly confounded, while the Missionaries as greatly rejoiced. We have borne our public testimony against them. The chiefs who accompanied us have been most rigidly questioned by the king and chiefs, who are now all satisfied of the falsehood of former reports, and of the advantageous effects of the gospel in the Society Islands. Besides this, an intercourse will now be opened between our Missionaries and those of America, which will be mutually advantageous.

Our visit will also put the Missionaries here in possession of the plans on which our brethren have acted in the South Sea Islands, as well as of the facts which relate to the change; and, from the joy and gratitude which our beloved friends here express on seeing us, we indulge the humble hope that our visit may be the means of strengthening their hands, and encouraging their hearts, in the good work in which they are engaged. It is the day of small things: but few of the natives attend public worship, and but little value is put by the people upon their labours; but we unite with them in the confident hope that a glorious day has begun to dawn upon these benighted lands. Nothing is too hard for the Lord.

An event has taken place which will detain us two months longer here than we had at all anticipated. Our captain has engaged to make a trip to Fanning's Island, which lies two degrees on the north of the line, of a mercantile nature, which will take him about six weeks to complete. This will be highly to his own advantage; and, as we have our passage gratis, we are unable to exert any control over his plans. We lament this delay, but Providence means something by it, and, in the hope of our detention being in some way or other useful here, we bow to *His* sovereign will who does all things well. It will, at all events, afford us an opportunity of making ourselves more intimately acquainted with the state of these islands, and the condition of the people.

This day we remember with joy your anniversary in London; we also hold a public service here in the afternoon, in order to commemorate the same delightful event. May that Divine Spirit be graciously poured upon us, which we have been imploring so largely for you, and the Society, and all who love our Lord Jesus Christ in our beloved country.

Honoruru, in Oahu, one of the Sandwich Islands, near Hawaii, 10th August, 1822.

* * * * *

From our first reaching these islands they appeared to us to present a Missionary field of the first magnitude, and of the greatest promise; and while lying at Hawaii, before we saw our Missionary friends here, we frequently said to each other, “Would God, that Missionaries were here, to speak to these people of the wonderful works and the grace of Jehovah, in their own language!” Whilst we were at Hawaii, the chief of that fine island, and many others, greatly desired that the pious natives who had come with us, and Mr. Ellis, should remain in these islands, “to teach them the *Good Book*, and all the good things which had been learned in the Society Islands.” When we reached this island, many expressed the same wishes respecting Mr. Ellis and our Tahitian friends. But, though our hearts yearned with compassion for this numerous, ignorant, and vicious people, yet these repeated requests were in no degree hearkened to, until the painful providence above referred to. While we were meditating what could be intended by our way being so hedged up as to prevent our visiting the Marquesas, and even our getting away from these islands, Auna (which is the name of one of the excellent deacons from Huahine), and his wife, came up to us at the Mission-house, from the king and queen of Tauai (with whom Auna and his wife have lived ever since they came to this island), with an earnest request from those important and influential personages.

But, before we proceed, perhaps it will be well to mention

the singular providence which led to Auna's residence with them. When we landed at this island, while our Missionary friends were requesting us, with our Tahitian companions, to take up our residence at the Mission-house, a respectable-looking person was desiring our companions might go and reside with him, as they were his countrymen, having come from Tahiti some years ago. This was agreed to, and the deacons and their wives went with him. He introduced them into the house of the queen of Tauai; this person being her confidential attendant. Auna's wife soon discovered that this Tahitian was her own brother, who had left Tahiti when a boy, and they had not heard of him for nearly thirty years !

This was pleasing to all parties; the queen desired they would be her guests, and, ever since, Auna and his wife have been teaching the queen's household, which is large, many useful things, and also praying with them morning and evening. We now turn to the message which they brought to Mr. Ellis, and to us, from the king and queen of Tauai and many chiefs; which was, that Auna and his wife might stay here, and teach them and the people to read and to write, &c., and to worship Jehovah. Also that Mr. Ellis would go and fetch his wife and children, to settle here as a Missionary, to teach them all good things.

We asked Auna, if he and his wife were willing to stay in this place: he said, their hearts desired it, if it was right; and if their *ora madua*, (pastor) Mr. Ellis, would settle here, then they should be glad; because the Lord had brought us here, and perhaps it was his will we should remain. When we had received this interesting communication, we could not refrain from admiring the wisdom of all the divine dispensations, and remembered the exhortation :—

Judge not the Lord by feeble sense,
But trust Him for his grace ;
Behind a frowning Providence
He hides a smiling face.

We quickly invited our American brethren to a consultation. Auna related before them what he had previously told us, and we desired their sentiments freely ; which, after exchanging a few words with Mr. Ellis, they gave. Our Missionary friends unanimously declared their opinion that the thing was from God ; that at present there appeared a decisive indication that Mr. Ellis and the Tahitians should enter this Missionary field ; and that if, after due deliberation, inquiry, and prayer, it should continue to appear so, they should rejoice to receive them as brethren.

They had no doubt but Mr. Ellis's experience in Missionary labours, among a people in many respects similar, and his acquaintance with the language, would prove a great blessing to all parties. This unanimous opinion of our friends, and Mr. Ellis's willingness to remove, notwithstanding his great usefulness at Huahine, has left no choice. The path appears quite plain ; and, we may add, the king, Rihoriho, and his favourite queen also, desire Mr. Ellis to come. Our object now is to obtain the means of bringing Mr. Ellis and his family hither as quickly as possible ; for which purpose we shall endeavour to charter a vessel from this place, or from New Holland, as we may be able. HE, however, who has hitherto enabled us to commit our ways to Him, who has so remarkably appointed our path, will, we trust, graciously continue to direct our steps.

It is now two months since Mr. Ellis consented to settle here, in aid of the Mission at this place, though of course at the expense and under the auspices of our Society. Since this determination, a very close attention has been paid to

the language of Hawaii; and he now preaches in it, with ease and fluency, two or three times a week, to attentive and increasing congregations.

Mr. Ellis has composed four hymns, in the Hawaiian (or Owhyheean) language, which are sung in the chapel. You will hardly be able to conceive the delight we had in hearing these people, for the *first time*, uniting to sing the praises of Jehovah in their own tongue! A scene of great usefulness appears to be opening here. One, indeed, of greater interest and importance than that which is presented by the Sandwich Islands could scarcely be found. A group of twelve or thirteen fine fertile islands, in one of the most delightful climates perhaps any where to be met with, rising rapidly into consequence as places at which vessels may refresh, in passing from the western side of the new world to the eastern parts of the old world, and affording ports for repairs and refreshments to great numbers of Pacific Ocean whalers, having also a population of above 200,000 inhabitants, must have great importance as a Missionary field. We made a tour round the greater part of this beautiful island, accompanied by our Missionary friend, Mr. Bingham, and a messenger from the king, and were every where received with the greatest kindness, both by chiefs and people. While we deeply mourned over the deplorable state of ignorance, vice, and wretchedness, in which we found the people of all ranks, we could not but rejoice at the readiness we every where found to listen to the gospel, which was addressed to various assemblies—sometimes within a house, sometimes under a tree, or in the shade of a rock. We did not find any native who had the least notion who it was that made the sea, the sky, or themselves; but they all said it was *maitai* (good) to learn these things, and to worship Jehovah; and that, as soon as

the king told them to do so, they would all come to learn. At one place (*Uarua*) we were kindly received and hospitably entertained by an intelligent chief, who was one of the principal *priests* of the abolished system. He made many inquiries about the nature of this new religion, and proposed some difficulties for solution. Among other questions, he asked whether Jehovah could understand, if they prayed to him in Hawaiian, or whether they must all learn English ! When he had received answers which appeared to satisfy him, he said it was *maitai* (good), and he was ready to receive instruction, and to worship Jehovah, as soon as Rihoriho (the king) should order it. All seems to hang on the word of the king ! The government of these islands is an absolute monarchy ; there is no law but the king's will. The king (Rihoriho) says to the Missionaries and to us, that by and by he will tell his people that they must all learn the *good word*, and worship Jehovah ; but that the Missionaries must teach *him* first, and themselves get well acquainted with Hawaiian. But, alas, the king is slow to learn ! Nevertheless these difficulties, and all others, we trust, will be overruled, and in due time removed, that the glorious gospel may have free course to promote the happiness of man, and the glory of God ! Two weeks ago the names of twelve persons were given in, who appear to be sincerely attached to the word ; so that, ere long, we hope the administration of Christian baptism to the natives will commence by the Missionaries.

Extracts from a Letter addressed by the English Missionary Deputation to the American Board of Foreign Missions.

“ Oahu, one of the Sandwich Islands, Aug. 9, 1822.

“ Beloved Brethren in Christ.—You have, we presume, been informed that the London Missionary Society have

deputed two of their number to inquire into the state of their missions in the islands of the South Seas. We, whose names are subscribed to this letter, have the honour to form that Deputation.

“ When we sailed from England in May, 1821, we had just received information that the Sandwich Islands had engaged your benevolent regards, and that you had sent Missionaries to propagate the gospel in that interesting portion of the heathen world. While this important information filled our hearts with joy, and excited in our minds the most fervent prayers that success might attend your labours of love, we were encouraged to indulge the most extensive hopes, by hearing that idolatry had already fallen in those islands, and that the Great Head of the Church had thus singularly prepared the way for his servants.

“ But, though we felt the most lively interest in the success of your enterprise, we then entertained no hopes, not even the most remote, of visiting the Sandwich Islands; as such a visit made no part of the duties connected with our Deputation. A mysterious and unerring Providence has, however, conferred on us a pleasure as great as it was unexpected, and placed us in circumstances that render it our duty to make you a communication; which we are happy to do from the house of your Missionaries, in the island of Oahu.

* * * * *

“ Allow us, dear brethren, to congratulate you on your having been directed, by the Great Head of the Church, to so valuable and pious a body of Missionaries as those are whom you have sent to these islands. Their piety, their talents, their prudence, justify the confidence which you repose in them, and should cherish in your hearts the

hope that their holy lives will put to silence the ignorance of foolish men, and tend powerfully to induce those who take knowledge of them to embrace that gospel which they are anxious to make known :—while their affectionate hospitality, and their kind and persevering endeavours to promote our comfort, confer on us a debt of gratitude which we can never repay. They are indeed burning and shining lights in the midst of this crooked and perverse nation ; and we are confident that the time is not remote when many shall rejoice in their light.

* * * * *

“ Our arrival appeared to be most opportune. Many false and injurious reports had been propagated here by some foreigners, respecting the state of religion in the Society Islands, in order to prejudice the minds of the king, and chiefs, and people of these islands, against the gospel and the Missionaries. Your Missionaries had projected, a short time previous to our arrival, a voyage to the South Sea Islands, accompanied by some of the chiefs, to ascertain the real state of things there ; but the foreigners, by their influence, had prevented the vessel from sailing. At the time of our arrival, the people were labouring under the influence of the prejudices which the foreigners had produced among them. But our testimony to the wonderful work of God in the South Sea Islands, together with that of the people who accompanied us, appears to have confounded the opposers, and confirmed the king, and chiefs, and people, in the confidence that the prejudices which had been excited were false and unfounded. We had no idea that this important object was to be answered by our voyage. Truly God is wonderful in counsel, and mighty in executing.

“ One only of the chiefs who accompanied us, with his

this, we were convinced that he would render essential service to your Missionaries in this particular, and thus accelerate the period when they will be able to declare to these islanders, in their own tongue, the wonderful works of God—which is essential to their extensive usefulness. Our conjectures have been, in a measure, realized already, with regard to your Missionaries; while Mr. Ellis has so much overcome the points in which these languages differ from each other as to be able, in so short a time, to preach fluently and intelligibly in the Hawaiian tongue, which he has done for several weeks.

“ Another reason is—the wide field of usefulness which now presents itself in these islands, in connexion with the most pleasing aspect which the state of the minds of the people affords. These islands are indeed apparently waiting for the Saviour’s law; these fields are white to the harvest, and the labourers are few. Justice and expediency seemed, therefore, to require that we should consent to take a Missionary from the South Sea Islands, which are, comparatively, so well supplied, and give him to these, where so many thousands are waiting to be taught, but, alas! are perishing for lack of knowledge.

“ Again; there appeared to us great suitableness in your Missionaries being joined by one who had resided almost six years in those islands where so glorious a work has been accomplished within that period, and in which he has taken an important share. His experience; his acquaintance with the most useful plans of operation; his knowledge of the Tahitian language, to which that of the Sandwich Islands bears a close analogy;—these considerations could not but have a great influence upon our decisions.

“ Some foreigners, anxious to seize upon any thing that might tend to prejudice the natives against your Missionaries,

did not fail to suggest to them that, should they listen to their instructions, they would incur the displeasure of the English. By uniting an English Missionary with yours this objection will be removed ; and, indeed, already has our visit produced the best effect in this particular.

“ With the same design, these foreigners have spared no pains to misrepresent the work of religion in the South Sea Islands, and have propagated the most infamous falsehoods ; but a Missionary who has been so long resident there, and who is well acquainted with all the circumstances of that great work, being upon the spot here, will prevent all future attempts of a similar kind.

“ But, however weighty these considerations, they would not have induced us to consent to Mr. Ellis’s leaving the useful, important, and comfortable situation which he occupies at Huahine, in union with Mr. Barff, and joining your Missionaries here, had not the finger of God most clearly indicated to us the path of duty ; and this is made so remarkably plain that not a shadow of a doubt can remain upon our minds that it is the will of God.

* * * * * * * *

* * * * * * * *

“ DANIEL TYERMAN,
“ GEORGE BENNET.”

CHAPTER XIX.

Food of the Natives of the Sandwich Islands—Card-party—The five Queens—M. Manine's Gardens—Dram-shops—A Sorcerer—Sandalwood—Candle-nut Strings—Conversations of Auna and his Wife with the Natives of Oahu—Taunuarii, King of Tauai—Town of Honoruru—Murderous Practices of the Shark-worshippers—Yellow Fever—Cannibalism—A rich Negro Resident—Excursions among the Mountains—Method of carrying Burthens—Volcanic Crater—Distillery—Traditions—Animals.

April 17. WE waited upon the king, and found him surrounded by his usual attendants, loitering and looking about with vacant eyes, or humming a low, dull, monotonous air without melody, as though they knew not what to do with themselves. Two of his queens were rather more amusingly employed. Each had made a small pipe of the tii-leaf rolled up; holding up this in the hollow between her hands, globularly clasped, the lady blew into the little instrument, which, as she opened and closed her fingers upon it, produced a few squeaking notes, like those of a child's trumpet. With such music, however, the royal dames appeared surprisingly delighted. The king expressed his gratitude for the present of the schooner by giving our two captains quarters in his own residence, while on shore here, and engaging to furnish both ships' companies with provisions during their stay in the harbour.

Walking along the beach to-day we observed some persons gathering the slender green sea-weed from the rocks for food. In one of the houses which we entered a man was eating small crabs alive. In another place they had just killed a dog, and were dressing the carcase for the oven by singeing and scraping off the hair. These people in general are very gross feeders. When a hog, which the king had sent on board, was slaughtered, on the entrails being thrown into the sea, some natives, from the shore, instantly plunged into the water, swam to the ship's side, and had a stiff struggle in the water for the prize. Those who were fortunate enough to secure portions of it, after a hasty rinsing of the contents, greedily devoured the garbage. Fish in general, as well as crabs and shrimps, they seem to make no difficulty of eating raw, and frequently alive.

In the house of one of the queens, where our Tahitian friends are accommodated, we found three women and a man playing at cards (whist), for money, with all the cool, keen interest, and stern self-possession, of inveterate gamblers. One of the persons sitting by said that these games often ended in quarrels, when not hands only but clubs were furiously employed. He confessed that it was a bad custom, but that they knew no better, not having received "the good word," as the Tahitians had. One of the queens coming in threw herself upon the floor, yet with an air of no unconscious superiority, and professed a desire to learn the things which had been taught to the South Sea Islanders, observing, that if the king would give his consent they should all be willing to be taught. Two of these illustrious females were seen the other day riding in one large wheel-barrow. After being pushed along by main force, for a few paces at a time, by two stout men,

the latter were repeatedly obliged to rest and take breath, at which nobody would wonder who knew what a weight of royalty they had in charge. Their majesties vastly enjoyed the novelty, if not the pleasantness, of the motion; this being, probably, the only kind of carriage in which they had ever taken the air. Soon afterwards the same ladies were strenuously exercising themselves in fetching bundles of rushes, upon their naked backs, from the swamps, to strew the floors of their habitations, and felt themselves as unashamed of their honest labour, in this instance, as of degrading amusement in the other. This example of feminine industry was the more remarkable, because the chiefs here affect to be above all kinds of drudgery, and never suffer their children to do any thing like work.

In the afternoon we visited M. Maniné, a Spaniard, who has resided here thirty years. This person occupies three acres of ground, which he has, with great taste, laid out as a garden, vineyard, and orchard; and in which trees, plants, and fruit, of European growth, have been very successfully cultivated. The vines, in particular, trained after the Spanish fashion in bushes, flourish luxuriantly. The proprietor tells us that they would bear three crops in the year, though he prudently prevents the third, lest it should too much exhaust the stocks. Figs and roses, neither of which we had seen in the Society Islands, have been also introduced by him, and promise well. In the village, observing several houses over which small flags, raised on poles, were flying, it was natural to suppose that these buildings were tabued for some sacred purpose. On enquiry, however, it turned out that they were dram-shops, where spirits, distilled from the tii-root, were sold to sailors. It was not, however, denied that natives, as well as foreigners, might be accommodated with the luxury of this slow poison,

if they could afford to pay the price of self-destruction by such means; and, unhappily, among the highest class, there are not a few who sacrifice health and life itself to an infatuated passion for strong drink.

April 18. A system of sorcery, similar to that which formerly existed in the Society Islands, yet prevails here, though virtually abolished with the idolatry on which it was engrafted. The adepts in this black art pretended to have power to pray their victims to death; and it is probable that many a one may have died from fear of such an apprehended death. Some time ago one of these impostors entered the house of Mr. Young, in Hawaii, with an eye to pillage. Being surprised, by the owner, in the fact, he endeavoured to escape through the window, which proving too small he was caught in it, as in a trap, and received upon the spot the chastisement which he had taken such unlucky pains to deserve. Under the infliction of a severe cudgelling he suddenly fell down and affected to be dead. The neighbours, who had collected round the house, were shocked and terrified at the audacity of Mr. Young in daring to lay violent hands upon so dangerous an opponent as the conjuror, and expected that some dreadful judgment would fall upon him for the deed. Mr. Young himself, however, felt no such fear, knowing better with what a subtle knave he had to deal than his countrymen did. Instead, therefore, of leaving him for dead, he quickly revived him by a few more well-directed strokes of the stick, on the unexpected application of which the rogue jumped up and ran off, but not without threatening to pray his castigator to death. Accordingly he retired among the mountains, erected a marae to his familiar demon, and commenced his incantations. The natives, day after day, looked for the sudden destruction of Mr. Young, but, in the meantime, the

sorcerer himself came to a miserable end. It was then currently believed that Mr. Young had prayed *him* to death, by his skill in the counter-art, which is professed here as well as in Tahiti. This gave him great influence and authority over an ignorant and superstitious people, who have such terror of these magic imprecations that, in various instances, where captains of ships have been plundered of valuable property, by visitors from the shore, they have threatened to pray the thieves to death in case the same was not immediately brought back, and the menace has generally been sufficient to save them from the alternative of trusting to the efficacy of their prayers.

The most precious commodity, for commerce, produced in these islands, is sandal-wood, which grows on the highest mountains. The king monopolizes the property of these trees, and requires his subjects, at their own cost and toil, to cut and bring down the supplies, as they are wanted, to the coast. Latterly he has permitted some of his more favoured chiefs to share with him in this traffic. The wood, which is used by the Chinese, for its agreeable fragrance, in the manufacture of fans and other toys, as well as burnt by them for incense before their household deities, is exported to Canton, and the islands of the Eastern Archipelago, in vessels belonging to the king himself or in foreign bottoms. On one occasion we saw nearly two thousand persons, laden with faggots of sandal-wood, coming down from the mountains to deposit their burthens in the royal store-houses, and then depart to their homes, wearied with their unpaid labours, yet unmurmuring at their bondage. In fact, the condition of the common people is that of slaves; they hold nothing which may not be taken from them by the strong hand of arbitrary power, whether exercised by the sovereign or a petty chief.

Near the shore, where the bulk of the population reside, on the level ground, are many fish-ponds belonging to the chiefs. These are as carefully preserved for the use of their owners as though they were guarded by game-laws. The fish are taken by means of a deleterious composition, made from a native shrub and moulded into little balls, which, being thrown into the water, are eagerly devoured, and have such an intoxicating effect upon the fishes that they come up to the surface, where they float powerless, and are easily collected by the hand. There are many wild cattle in the sequestered valleys and on the hills in these islands. We have seen a large herd of cows, belonging to the king, which thrive well upon the abundant pasturage. Some horses, asses, and sheep are also kept, but in no great numbers, nor are they as yet turned to any particular account.

In the cottages we often observe long strings of candle-nuts suspended from the rafters. The kernels of these, being cut into the form of convex lenses, about three-fourths of an inch in diameter and a third of an inch thick, are stuck one over another, like beads, upon a fibre of cocoa-nut leaf, a foot long; and, containing a considerable proportion of inflammable oil, they give sufficient light for ordinary purposes, the flame communicating downward till the last piece is consumed. Sometimes five or six such strings, two yards in length, are wrapped together in a leaf of banana and carried before the king, as flambeaux, when he travels by night.

This evening Mr. Ellis preached, to our Tahitian friends, in the chapel of the American Missionaries. The king, three of his queens, and most of the native *grandees* were present, besides a great number of people, who not only filled the place but crowded round the doors and windows, to see and hear what they could. The scene was strange to

us, and might have seemed ludicrous, but for the affecting thought that this was an heathen audience to whom an unknown God was about to be declared. Paul's audience, on Mars' Hill, no doubt presented a very different aspect to the eye; but whether the intellectual Athenians, whose "city was wholly given up to idolatry," or these untaught natives of the North Pacific, who had voluntarily cast away "their gods, which were yet no gods," appeared more pitiable objects in the sight of Him who "seeth not as man seeth—for man looketh on the outward appearance, but the Lord looketh on the heart,"—we presume not to judge. Rihoriho sat upon a chair in the middle of the chapel; the queens reclined on the floor at his feet; and each of these members of the royal family had servants in attendance with fly-flaps and fans of peacock's feathers, to cool their faces and drive away the troublesome insects. The king seemed greatly surprised at the singing of our Tahitian friends; the sweetness, compass, and variety of their notes being new and almost marvellous to ears, like his, accustomed only to the wretched music, vocal and instrumental, of his country, which is probably as little worthy of the name as any artificial combination of dead or living sounds under heaven. To the sermon, also, he listened with apparently pleased attention; once or twice he smiled, and it was evident that he understood (from the similarity of dialects) the greater part of what was said. In the course of the service several of the chiefs, wearied or caring nothing about the matter, flung themselves upon their backs, on the floor, lolling or dozing with utter indifference. At the close the king stood up, wheeled round, and, swinging his stick about with an air of barbarian dignity, marched out, followed by all his train. The general congregation then broke up and departed peaceably.

Nothing more attracts the attention, and at the same time awakens the minds, of all ranks of people here, than the appearance, dress, and conversation, of our Tahitian friends; for all can perceive that, while the latter are of a kindred race with themselves, they are far superior in manners and intelligence. When they are told, therefore, that the gospel, "the good word," has made the difference, they feel a reverence for it, and express a desire to be instructed in it, which might otherwise not have been so early or powerfully excited in the minds of indolent and untractable heathens. Auna and his wife are guests of Kaahumanu, sister to the king, and next to him in authority. Her principal officer is a native of Tahiti, who, when we first landed, finding that our companions were from his country, entered into eager questioning-conversations with them, when, to the surprise and delight of all, he discovered that Auna's wife was his own sister, from whom he had been separated when a child, and brought hither, where he had resided many years without ever having had any intercourse with his family. He immediately introduced them to his royal mistress, who insisted on their taking up their abode with her. To this they consented on one express condition, that they should be allowed to have family prayer under the roof, morning and evening, and in every other respect be allowed to deport themselves as Christians. Kaahumanu very graciously complied, and now she is so charmed with her visitors that she may be said to employ herself all day long in making enquiries (of Auna's wife especially) respecting the South Sea Islands, their new religion, politics, manners, dress, and occupations, all of which she finds have been so wonderfully changed since "the good word" came to them. Auna himself spends most of his time with the king, who makes similar enquiries; and, from this admirable

and intelligent convert to the gospel, Rihoriho will learn more readily and effectually what has been done among his countrymen, than any foreign Missionary could in a much longer time communicate. Calling upon Kaahumanu to-day, we found her and her native attendants lying on mats upon the floor, and letting time fly over their heads as it might; she, indeed, was unwell, which might excuse her supineness. On the other hand, our female Tahitians were sitting up, and diligently employed in shaping and sewing a gown for their generous hostess. Her majesty is rich in what here is considered valuable furniture, such as mats, fly-flaps, fans, and other articles of convenience or finery. Her house consists of one large undivided room, in which, at considerable distances, are placed three beds. Kaahumanu's was a low platform, eight feet square, and consisted of between twenty and thirty beautiful mats, of the finest texture, laid one upon another, with a single pillow, and over the whole a black velvet coverlid. There were neither blankets nor sheets, it being the practice to use no other bed-clothes than those which they wear when awake. Here, as formerly in the Society Islands, there are no particular times for sleeping or eating; each individual indulging in the refreshment of food or of rest as they feel disposed. We seldom enter a house in which we do not find some of the family asleep; and we are told that during the night some are generally up, and about their business or their amusement.

April 20. We have been much pleased to meet with Taumuarii, lately king of Tauai. He speaks English tolerably well, and has been a steady friend to the American Missionaries since their arrival at Oahu. In his former state, having been threatened with invasion of his little island-kingdom by Rihoriho, he did not choose to hazard the consequences of unequal war against so formidable a

neighbour, and prudently consented to hold his government as a fief under the latter. Rihoriho, pleased with so easy a conquest, permitted him to remain in peace for some time, and whenever he received presents from his vassal sent back others as valuable, or more so, in return. Meanwhile one of the widows of the late king Tamehameha, having set her affections on Taumuariu, with that frankness which such a personage might exercise towards an inferior, sent him word that it was her royal will and pleasure for him to come over to Oahu and marry her. He hesitated at first, but in the sequel surrendered himself at discretion, and, if not a king, became a queen's husband. Soon after the marriage the royal pair passed over to Tauai, hoping to reign in undisturbed possession of that quiet spot. Riboriho, however, one night, when he was abroad upon the water and in a state of intoxication, suddenly ordered his attendants to row him to Tauai. Having little provision on board, the weather being precarious, and the distance considerable, the boat's crew demurred, and ventured to remonstrate with their master; but winds and waves are not more deaf to reason, or impatient of contradiction, than a drunken man, especially if that man be, what every sot thinks himself, a king. He stormed and foamed, and insisted on obedience to his commands, threatening, if they continued refractory, to throw himself into the sea, and swim to the island alone. Finding him utterly unmanageable, his people submitted, and, by dint of excessive labour and at no small hazard of their lives, made the desired port, where he was received by the inhabitants with all the servile homage due to a despotic sovereign. Affecting the utmost friendliness towards Taumuariu and his dowager queen-consort, he remained with them several days, when a large vessel of his own arrived at Tauai from hence, to fetch him away. On board of this he

persuaded his vassal to accompany him, when, instantly giving orders to weigh anchor, the king brought him to Oahu, where he has been detained ever since, not, indeed, as a state prisoner, but under a spell of authority which makes him feel that it would be at his peril were he to attempt to return home. However, he and his wife live here in great plenty and comfort, surrounded by numerous dependents, and displaying as much of barbarous pomp as the king himself.

Rihoriho has no fixed residence, but moves about from place to place, and island to island, as humour prompts. This, however, is his favourite sojourn, and well deserves to be so, for it is the most magnificent in external feature, and the most exuberant in natural produce, of all the Sandwich group. The principal town is Honoruru, which contains five or six hundred houses, partly extending in a long line upon the beach, and the remainder scattered over the broad plain between the mountains and the sea. This plain is a coral rock, covered with a thin stratum of soil, which bears grasses of different kinds, and wears the appearance of a beautiful flat meadow. What is remarkable, good fresh water is obtained from wells sunk eight or ten feet through the coral reef. There are only two mansions, each two stories high, in the English style, in this town, and a third of Spanish fashion, with a store-room below, and a range of chambers on the upper floor, to which access is obtained by a flight of steps. There is also a large warehouse, belonging to the king, resembling the body of a church without a tower. The Missionaries are teaching the people to build houses of stone, instead of their wretched native hovels, but they are slow learners, and will be, till Christianity, with its civilizing influence, gains possession of their minds by

purifying their affections. On the opposite side of the bay there is a fort, mounting fifty guns of large calibre, which completely commands the harbour, and would afford protection against a large invading force; but it is in vain for one point to be impregnable, when there are a hundred undefended landing-places on the coast. On a volcanic eminence, eastward of the town, there is another fort, with ten pieces of ordnance, which look formidable enough, and might be so if an enemy were so accommodating as to place himself deliberately in their way. Behind the houses, on the north, are several hundred acres of garden-land, planted with taro, cabbages, potatoes, and other esculents. This spot is fertilized by a plentiful stream flowing from the hills towards the west into the sea. Here ships may be abundantly supplied with water. Beyond this cultivated tract the mountains rise, of various heights, from two to three thousand feet, and are richly covered with trees and shrubs to their summits.

The following cruel practice is said to have been observed during the dark age of idolatry, and so late as the reign of the last king, Tamehameha. The shark was distinguished by divine honours, here, as in the South Pacific. When, therefore, the king or the priests of this divinity, so worthy of its worshippers, imagined that the shark wanted food, they sallied forth with their attendants, one of whom carried a rope with a ready-prepared running noose attached to it. Then, wherever they found a number of persons assembled, the rope was thrown unexpectedly among them (in the same manner as the Spaniards of South America catch wild cattle in the herd) and whoever happened to be taken in the snare, whether man, woman, or child, was strangled upon the spot, the body cut in pieces, and

thrown into the sea to be bolted down by the rapacious fishes, to appease their supposed anger or propitiate their favour in some iniquitous enterprise.

At the village of Wytiti, about four miles to the east of Honoruru, there formerly lived a chief of singular ferocity; Giant Despair himself, in the Pilgrim's Progress, was not more brutal and reckless. When he had a fancy to offer a human sacrifice, he would set out in his canoe, with a single servant, in the dead of the night, and come down the bay till he got alongshore close by the town. The two harpies would then raise a lamentable cry, as though they were perishing in the water; when the first person who happened to be alarmed, and, from the instinct of humanity, flew to their relief, was pounced upon, his back broken, and his corpse carried off to be presented at the marae.

In the year 1804, when the late king, Tamehameha, was on his way from Hawaii, to invade Tauai, he halted with an army of eight thousand men at Oahu. The yellow fever broke out among the troops, and in the course of a few days swept away more than two-thirds of them. During the plague, the king repaired to the great marae at Wytiti, to conciliate the god, whom he supposed to be angry. The priests recommended a ten days' tabu, the sacrifice of three human victims, four hundred hogs, as many cocoanuts, and an equal number of branches of plantains. Three men, who had been guilty of the enormous turpitude of eating cocoanuts with the old queen (the present king's mother), were accordingly seized and led to the marae. But there being yet three days before the offerings could be duly presented, the eyes of the victims were scooped out, the bones of their arms and legs were broken, and they

were then deposited in a house, to await the coup de grace on the day of sacrifice. While these maimed and miserable creatures were in the height of their suffering, some persons, moved by curiosity, visited them in prison, and found them neither raving nor desponding, but sullenly singing the national *huru*—dull as the drone of a bagpipe, and hardly more variable—as though they were insensible of the past, and indifferent to the future. When the slaughtering time arrived, one of them was placed under the legs of the idol, and the other two were laid, with the hogs and fruit, upon the altar-frame. They were then beaten with clubs upon the shoulders till they died of the blows.—This was told us by an eye-witness of the murderous spectacle. And thus men kill one another, and think that they do God service.

We are assured that cannibalism was formerly not unusual here. At the close of a battle the victors kindled fires upon the field, and, after slightly broiling the bodies of their slain enemies over the flames, they greedily devoured the flesh, tearing it from the bones, like vultures or dogs, and glorying in their gluttony as a sweet part of their revenge.

There is a man in prison here, at this time, for having beaten another so cruelly as to endanger his life. The law in such a case is, that if the injured person die the assailant must eat him. This is considered the most horrible and degrading of punishments, though cannibalism was formerly a feat of heroism. Where the issue proves fatal the body of the dead man is thrown into the prison, and his murderer must either live upon the loathsome provision, while it lasts, or perish, as no other food is allowed till that be entirely consumed. We should question, however,

whether so unnatural a penalty would be enforced under the improved state of national feeling which has superseded so many other barbarian usages.

April 23. Near the village of Wytiti we were introduced to an African negro, named Allen, who has resided here several years, in good circumstances. He is married to a native woman, by whom he has three children. His grounds are extensive, well cultivated, and lie within a ring-fence, having, besides those in his own occupation, several comfortable dwellings, tenanted by families in his employment. It is common for persons who can afford such an establishment to have distinct buildings for eating, sleeping, cooking, &c., each being only one room. This negro's premises and lands are all in remarkably good order; cleanliness and regularity distinguishing the houses, furniture, persons, and behaviour of all his associates and dependents. His present flock of goats amounts to two hundred, having been lately reduced one half below the usual average by the great demand, from ship-captains, for provisions of this kind: he sells the animals to them at prices according to their size, from half a dollar to three dollars a head. He also breeds and keeps a great number of dogs to supply the native flesh-market, and deals largely in spirituous liquors, a trade more profitable, we fear, than beneficial to himself or his customers—for the latter being principally sailors, the Sabbath-day is miserably profaned by the traffic, and the debauchery attending the traffic, in these pestilent commodities. We ventured to expostulate with him on the subject, but he justified himself by saying that he could not help it. We hear that he practises physic, in addition to farming, grazing, and dram-selling, and is often consulted both by natives and seamen, having gained credit also in this profession. We could not but rejoice in beholding the

prosperity of the poor African in this land of exile, but not of slavery, to him, though living, like all the rest of its inhabitants, at the mercy of an arbitrary sovereign, who might, at any time, take all he has, and life itself, away in a fit of caprice.

April 25. We walked to the mountains which rise north-east of the Missionary-house. Passing along the foot of that whereon the fort stands, we observed upon many of the stones, in the ravine, a white substance, which, on tasting, proved to be salt; yet these lay a mile from the sea, and a hundred feet above the level of it. The stones were imbedded in the ground, and seemed to have been made bare by the action of rain or torrents. It was difficult to account for the presence of salt, under such circumstances, except on the supposition that the sea, by some extraordinary agitation, had reached this height, and that the water left in the hollows encircling these crags had been exhaled, leaving the salt behind. The footpath up the higher eminence, beyond this, lies along a very steep, uneven ridge, and is very difficult as well as hazardous to scale. This task occupied several hours to accomplish. By the way we passed some plots of ground curiously prepared and planted with the sweet potatoe. This was done by pulling up, by the roots, the long tufts of grass and leaving them upon the ground to keep in the moisture. The earth had been loosened by means of a small iron tool, three inches broad and five long, fastened by a socket to a long wooden handle. In the furrows, or holes, thus opened, stalks of the potatoe are inserted, which, in the course of a few weeks, produce abundant roots; and thus three crops are annually obtained. The flanks of the mountains—or, rather, the upper two-thirds of their ascent—are, in general, the richest soil of this island, the lower slopes, and the levels

between their base and the lagoon, being comparatively unproductive. On this hill we found the gigantic fern, which the natives in times of scarcity use for food, growing in prodigious fecundity. The stem, which is eaten raw, sometimes measures six feet in height and twenty-two inches in circumference. The root, when baked with hot stones, has an insipid and slightly acrid taste. The summit of this mountain is exceedingly abrupt, and yet vegetation, in all its indigenous forms, climbs to the very top, and makes it "shake like Lebanon." Here the prospect is magnificent and multifarious. North, east, and west, peaks over peaks, of singular grandeur and diversity of shape, present themselves, as monuments of omnipotence and supporters of "the pillared firmament." Southward, beneath and beyond, to the uttermost horizon, where sky and ocean are "one and indivisible," the double harbour, the reposing ships, the reefs on which the waves are breaking, the scattered islets, and the nearer sea, stretching its many arms far inland, arrest and enchant, in succession, but cannot detain the eye that delights to be bewildered amidst a multitude of beautiful objects, rather than dwell, individually, on the loveliest of them. Immediately below the pinnacle on which we stood, a confluence of valleys, that intersect the everlasting hills adjacent, here meeting, reveal their irregular recesses, of intricate length, and from two to three thousand feet deep, enclosed by precipices which, to the unpractised sight, seem nearly perpendicular. Yet, steep as these declivities may be, they are covered with flowering shrubs or lofty trees; the tii-plant, the ginger, bananas, &c., grow abundantly upon their sides; and, what gives to an English ear the charm (without which woods are wildernesses), the notes of "birds, that sing among the branches," mingle with the murmurs of the wind, the pattering of casual

rain-drops on the leaves, and the low undefinable harmony of sounds ascending from a spacious lagoon, spotted with vessels at anchor, or alive with boats in motion, and a shore thronged with idle yet busy groups, issuing from the village or sauntering by the water-side.

April 26. In the afternoon we rambled through some of the valleys on the west side of the great mountain, called by foreigners punch-bowl hill, from its singularly hollowed summit. There are many dwellings scattered through these retired scenes, and we were much struck with the circumstance that, the further we penetrated into the interior, the comelier and healthier the people appear,—few being disfigured with those horrible ulcers and blotches which are sad tokens that vicious European intercourse has brought plagues into these remote regions from which the inhabitants were previously exempt, impure as were their morals and habits. Proofs of the latter we meet every where—even amidst sequestered glens that seem the abodes of innocence—and these frequently of a description which we cannot record. The taro-fields throughout these valleys are well managed. A vigorous stream, supplied with auxiliary springs from the mountain-clefts, generally runs through the middle, and the waters are distributed by ducts, on either side, over the grounds where the plants are grown, and which must be continually under irrigation or the produce would be poor. The paper-mulberry, tobacco, and cabbages, are also cultivated on these native farms.

The mode of carrying burthens here is either with sticks laid across the shoulder and the weight suspended at each end, or close upon the back as soldiers attach their knapsacks. Grass, rushes, and all soft bulky articles, are transported in the latter mode. Children are placed on the mother's back as soon as they can be taught to cling with

their arms round her neck, while her hands are clasped behind to form a footstool for the little one to stand upon. In the Society Islands infants are always borne astride on the hips. Persons of both sexes walk remarkably erect, and with a certain natural gracefulness; they run and climb also with surprising agility. In many houses we saw the boards, called *papa horua*, with which they amuse and exercise themselves in swimming. These boards are eight or ten feet long, wider at one end than the other, and convex on both sides. From the pains with which these are constructed, and their recurrence almost every where, the natives must greatly delight in the diversion for which they are adapted.

At the neighbouring village of Oeri we found a dwelling so walled up that there was no way into it. On enquiry, we were told that the owner had died several years ago, when the family left the corpse in possession of the house for a sepulchre, after closing up the entrance, and sought a new habitation for themselves. The practice is not uncommon. This village stands at the foot of a mountain, called by the natives *Erihi*, but by the Europeans and Americans (we know not why) Diamond Hill. With great labour we climbed to the top; in many places laying hold by the tufts of grass, and stepping as we could upon slight projecting ledges of stone, to avoid falling headlong down the precipice, there being no sufficiently gradual slopes to prevent us, in case of accident, from being dashed to pieces at the bottom. Nor, during this perilous scramble, did we care to look back, the abyss being too awful to be scrutinized, either with curiosity or indifference, by brains less familiarized to heights and depths than those of native climbers. When we arrived on the summit, we were surprised to find ourselves on the verge of a volcanic crater,

nearly circular, and well towards three miles in circumference. The depth of the basin was about three hundred feet, while the sides shelved downward at an angle of fifty-two degrees. The bottom appeared flat, and, there being no subterranean orifice, the ground had been prettily laid out in gardens, belonging to the villagers who lived at the foot of the hill, which might itself be something better than a thousand feet in altitude. The materials composing the raised sides of the cavity above were lava, blue and honey-combed, with a superficial coating of lime on some of the stony masses. A vast quantity of rain must fall within the hollow of this basin, yet there is no pool at the bottom, nor any visible outlet for the water.

On our return, by a different route, we passed several streams, issuing from the sides of the hills and watering the champaign below. The taro-fields are here divided by walls of earth, artificially piled, which serve also for pathways, the grounds being perfect swamps. All this land seems to have been abandoned by the sea, after long possession, the soil being superinduced on immense beds of coral, which are in many places ten or twelve feet above the water-level. Some of the masses of this inland reef are more than double that height.

April 28. On our walk to-day, nearly five miles from the Missionary-house, we had an opportunity of examining a distillery, where a bad but very potent spirit, something like rum in flavour, is extracted from the tii-plant. For this purpose the roots only are used. These are three or four inches in diameter, and from a foot and a half to two feet long. They are first baked among hot stones, when the taste becomes very sweet, and the substance assumes a yellowish brown colour. This being macerated in water, in vast quantities at a time, undergoes fermentation. There

were on these premises six old canoes filled with pulp in that state. The apparatus consists of two iron boilers, fixed on one side of a trench, twenty feet long, eight broad, and two deep. Upon these, which contain about twenty gallons each, are placed wooden covers perforated with wide holes, over which are erected cylinders eighteen inches high and twelve wide, having attached to each of them a wooden tube two feet in length, considerably wider towards the upper end, and surmounted by a conical copper cap, which condenses the steam. The pulp being put into the boilers and fire applied, the liquor runs from a small pipe into a vessel below, no worm being used in the process. The pernicious effects of this inflaming beverage are too apparent upon those who can procure it; and, by seeing its ravages among all classes here, we are taught duly to estimate the enlightened policy of Pomare, who, though himself a slave even to death of that "enemy" which, being "put into the mouth, steals away the senses," totally prohibited the employment of stills to his subjects, from the time when he abjured idolatry.

Not far from this spirit-manufactory, we reached one of the highest accessible points in this island, and stood in front of another and far loftier precipice, probably 5000 feet in nearly perpendicular elevation, which the eye measures from top to bottom at a glance, while behind it a mountainous ridge, nearly two-thirds of that height, rises with an aspect apparently as steep, but more broken, and singularly indented with projections and interstices; the head of the whole being adorned "with a peculiar diadem of trees." The rock on which we stood consists of the same volcanic materials as that which we climbed yesterday. Many beautiful plants and shrubs (including a new kind of stone-crop, and a heath bearing a red berry,) overrun its declivity and apex. From

the latter it makes the head swim to look down the former; yet over its tremendous verge the late king, Tamehameha, drove the remnant of an army of his enemies, whom he had defeated in the valley below, and pursued with unquenchable thirst of revenge up this eminence, whither they fled for sanctuary, but found it not, till they leaped the gulf, and perished miserably in mass, heaps upon heaps, in the glen at its foot. Hard by were pointed out to us four unshapen stones, on which no tool had been lifted up to profane them, the highest eighteen inches above ground, the others less. These are still regarded as the tutelary divinities of the place, and their protection is sought by those who clamber these perilous cliffs, that they may be preserved from slips and broken bones in returning. The offerings are flowers and foliage, scattered about the senseless blocks by intellectual beings as senseless as they—having reason without exercising it, or even knowing that they possess it, in reference to such subjects. The top of one, probably the chief idol, was covered with a piece of native cloth, to prevent (as we presume) vulgar eyes from impiously gazing upon its hidden majesty. While we were looking on, a man came by, having three large fern-leaves in his hand, which he placed reverently before three of these *genii loci*. We shook our heads, and said, “*Tino, tino!*” (bad, bad!) He only smiled, and went forward, having thus insured his neck and limbs on his way downward. This was the first instance of actual idolatry which we have witnessed; and, what horror soever, mingled with pity, we felt at the strangeness of the sight, it must be allowed that there are superstitious observances yet in vogue in our own land not a whit less absurd than propitiating the favour of a stone with a fern-leaf;—such, for example, as placing two cross sticks of mountain-ash over the door of a house, to keep the

witch out; which is done to this day, not in dark country corners only, but occasionally in the streets of populous towns.—We were told that, if a man and his wife be coming this way, and the woman have a good piece of cloth about her person, the man will run forward and throw his own cloth over the principal stone till she has passed by, lest the blind idol should see and covet her garment, which must then be given to it.

The natives have some rude tradition respecting a general deluge, and that a man and a woman, the sole survivors of the human race, were preserved on the top of one of these high mountains—some say *Mownakina*, in Hawaii. This island (Oahu) is said to have been peopled by Maui and his wife, who came hither in a boat, and paddled all round the coast, beating a drum as the ceremonial of taking possession. One day, his wife being busily employed in making cloth, the materials extended so much that she had not time to finish it before night, whereupon Maui laid his hand upon the sun, and held it from going down till the work was completed. The resemblance of both these traditions is evident, but their origin is obscure. They are, however, the more worthy of record, because here are some relics of almost all the principal fables that seem derived from Scripture history, which are found both in the Northern and Southern Pacific Islands, as well as on the adjacent West American coasts from California to Chili.

To the spot where we were standing, and from which the sea on both sides of the island (sixteen miles across here) lies in full prospect, some time ago, a woman was compelled by her husband, when he was in a state of intoxication, to carry him up those very precipices which we had found such imminent danger in scaling unencumbered with any weight but our own. This Herculean feat she performed,

and lodged him safely on the top. The greater wonder is that she did not, under such provocation from a wretch utterly in her power, let him down by the shortest way. The fellow was an Englishman, a pilot of this harbour; and it is difficult to say which exceeded—his brutishness, or her strength; her forbearance, at any rate, equalled either.

April 29. There are no mosquitoes here; neither are there any bugs. When the latter are brought on shore, in bedding or packages, from ship-board, they presently die: the climate of the Society Islands is equally fatal to them. Flies are very numerous and annoying. Toads, frogs, and serpents, we believe, are not found on any of these shores. The variety of birds is small. The tropic bird, a grey owl, a kind of plover, and common poultry, may be added to the few that we have previously mentioned. Quadrupeds are nearly as little diversified, there being few besides dogs, hogs, rats, mice, and (latterly introduced) horses, cows, sheep, goats, and cats. Entering a cottage one day, where there was a very fine animal of the latter species, we asked the woman of the house whether the natives of Oahu ate cats; on which she pointed to a fowl, that was picking up its food at her feet, and said, “The cat is as good to eat as the hen.” These people, though they feed greedily upon the flesh of dogs and cats when they can procure it, are singularly tender and kind to them. In travelling, they frequently take up their dogs, and carry them over dirty or rugged parts of the road, lest they should soil their skins or hurt their feet; and it is said a man would sooner resent an injury done to his dog than to his child.—The few spiders, moths, and dragon-flies, which we have seen much resemble those of the South Sea Islands.

CHAPTER XX.

Captain Kent presents the Schooner to Rihoriho, in the name of his Britannic Majesty—Anecdotes of Cruelty—Mr. Ruggles, the American Missionary—Conversation with the King—Tabued Sugar-plantation—Rainbows—Anniversary of Rihoriho's Accession—Circumstances which tended to the spontaneous Overthrow of Idolatry, before Christian Missionaries had arrived in the Sandwich Islands—Royal Dinner—Native Houses—Proposition from the Chiefs to receive Missionaries from the London Society—Bravery of some of the old Chiefs—Child-murder—Felling of Trees to make Idols—Want of Parental Authority—Foolish Etiquette of the former King.

April 30. THE king and several of his wives came to the English service in the Missionary chapel this morning. All behaved as well as they could, but presently retired. Rihoriho threw himself at full length on a form, and while one attendant, squatting beside, fanned him with a long fly-flap, another lay down on the ground, and covered himself with a piece of cloth, for the purpose of being his majesty's pillow, had he chosen to rest on the floor rather than on the bench. His ladies, who were not ungracefully attired in loose green dresses, sat and lolled in a group, just within the door, from time to time handing a pipe about among themselves.

May 1. At noon Captain Kent formally delivered up the schooner which he had brought from Port Jackson, as a present from his Britannic Majesty, to the King of the

Sandwich Islands. The latter came on board to take possession. When Captain Kent proposed to take down the English colours, the king said—"No, no; I shall always hoist the English flag." In fact, he makes no secret of acknowledging his dependence—for friendly protection, at least, against all other nations—on our country and its illustrious sovereign, of whom he has conceived no insignificant idea. Royal salutes were fired from the ships and the batteries on shore. A substantial entertainment, in the English fashion, being prepared, meanwhile, in the king's house, at Captain Kent's expense, a company of twenty-five, consisting of Rihoriho, his principal chiefs, the officers of the two ships, several Americans, and ourselves, sat down to it in the afternoon. Before dinner, while we were conversing in the house with Taumuarii (lately king of Tauai), a man from that island—a minstrel—came, and, sitting down without ceremony, sang a long, dull, lay of a few low, slow, notes, unweariedly repeated, in which were celebrated the deeds and virtues of the monarch and his ancestors. Two elegantly carved paddles were then presented to him; and a large bundle of cloth was likewise brought to his queen, by a woman from the same island. The latter was dressed in the first style of native fashion, having ten folds of fine wrapping round her body, and a mantle thrown over her shoulders.

The dinner was served in large European dishes, on a handsome mahogany table, with a cloth spread over it. All the party sat on chairs, and were furnished with plates, knives, and forks, which the natives used very dexterously. Several appropriate toasts were drunk afterwards, but no excess was committed while we remained.—After dinner, at the house of Mr. Davies, we had much conversation with him and a person whom he employs, who has resided at this

place many years, respecting former tyrannical and idolatrous practices of priests and princes here. Two circumstances, among others, were mentioned, horribly illustrative of these. A man being convicted of stealing some of the king's clothes, and condemned to death, a stone was fastened about his neck, and he was placed in a canoe, in charge of an executioner, with a bayonet in his hand, ready, as soon as they had been paddled out to a sufficient distance and depth of water, to stab the criminal, and then throw him overboard to perish among the waves. Captain Davies's ship happening at that time to be at anchor in the harbour, and he on deck, the suspicious circumstance was observed, and, the meaning of it being ascertained, a boat was instantly manned, which put off towards the canoe, attacked it, and rescued the unfortunate wretch before the punishment could be inflicted on him. Mr. G. (the person above mentioned) being present once at a marae, when certain execrable rites were to be performed, and a human sacrifice being wanted, one of the priests looked out for a subject, when, seeing a man sitting on the ground, near the entrance of this temple of Satan, he stole softly behind him, and with one stroke of a club broke his neck. Then, instantly scooping out one of the eyes of the murdered victim, he coolly presented it on a plantain-leaf to the idol. These are traits of man in what is called his state of nature, which many, who ought to know better, imagine to be a state of innocence, and talk, very poetically no doubt, of the primitive simplicity of these happy islanders; at the same time lamenting that their peace in this world, and their prospects in the next, should be disturbed by Missionaries, who have nothing superior to the gospel to give them! Such sentimentalists are as ignorant of the real condition of the heathen as they are of the deceitfulness and desperate wickedness of the

unregenerated human heart, whether actually pagan or nominally Christian. These islanders are, indeed, in a state of nature, but not of innocence ; and the truth is that they are miserable, not happy, under it, for theirs is *a state of nature fallen* FROM *innocence*, without the possibility of recovery, except by the faith of Christ, and redemption through his blood.

May 3. Mr. Ruggles, one of the American Missionaries, gave us the following anecdote respecting his late father, who was a minister of the gospel. One day, while he was preaching, a party of Indians came suddenly upon the congregation, scattered them, and carried him away into the forest. At night he was left under the charge of two women, while the men went to rest ; but his female keepers, as well as the faithful dogs, falling asleep also, he took the opportunity to make his escape. He had not fled far before he heard the alarm-cry, and the crashing of the bushes behind warned him that the enemy were already in close pursuit of him. In his distress he crept, with little hope of safety, into a hollow tree, at whose foot there happened to be an opening through which he could squeeze his body and stand upright within. The Indians soon rushed by in full chace, without stopping to search his retreat, and, what is more extraordinary, their dogs had previously smelt about the root of the tree, and run forward without barking, as though they had discovered nothing.—We were told also of another capture and escape, yet more singular. Two boys were seized by two Indians, the one of whom was armed with a musket and the other with a tomahawk. They marched their little prisoners before them as far as they could that day into the wilderness. At night, when all were well wearied, the men lay down and slept soundly ; the boys lay down also, but resolutely kept themselves awake, meditating

the means of recovering their liberty. There appeared but one way—to kill their captors on the spot; nor were they long before they had concerted a plan to do this, in whispers that disturbed not the enemy. The elder (thirteen years of age) took up the tomahawk, and held it over the head of one sleeper, directing the younger (only eleven years old) to place the muzzle of the musket close to the head of the other, and keep his hand upon the trigger, ready to fire the moment when he himself should strike. Daring as the experiment was, it succeeded; for though the Indian nearly rose up after the first blow of the tomahawk, the second brought him to the ground again, where he was quickly dispatched, while the contents of the musket at once passed through the head and blew out the brains of his comrade. The lads then returned home, with the trophies of their bloody triumph, to the joy and amazement of their relatives, who concluded that they must have been irrecoverably kidnapped, and least of all expected that they could be delivered by their own prowess.

May 3. We had a long interview with the king, to-day, at which we urged upon him the propriety of publicly adopting Christianity, as the religion of his dominions, on the ensuing anniversary of the tabu (as formerly narrated, see April 3,) and the destruction of idolatry. He readily professed a wish that his family and subjects should become Christians, but intimated that the principal chiefs were averse to it at present; and that it would require time, as well as a further knowledge of the subject, to reconcile them to so great a change. However, at the coming festival, we might say something to the people who should be assembled, to instruct them rightly concerning the advantages that would accrue to them if they received and obeyed the good word; after which he would sanction what we had

advanced, and thus endeavour to prepare their minds for the reception of the gospel:—"And yet," he added, "I am afraid that there will be such a noise of cannon, and such a shouting of the multitude, that nothing will be heard."

May 4. Passing across the large plain, near the town, we observed, in a sugar-plantation, a pole, ten feet high, on which was suspended a bit of white stick, twelve inches long, notched at one end, and having remnants of the bones of a fowl attached to it. This we learned was a tabu, prohibiting any body from stealing the canes growing there. The bones intimated that a certain dog having killed that fowl, if he had the audacity to venture near the premises again he would be killed in his turn; nor was this a silly warning to a brute that could not take it, but a necessary legal notice, dogs being so valuable that it would be a heinous crime, and severely punishable, to destroy one, the property of another person, except under the sanction of a tabu which the animal had violated.

We found a man plucking out his beard instead of shaving himself. In one hand he held a small looking-glass, and with the other, by means of an elastic fish-scale, doubled between his finger and thumb and used as a pair of tweezers, he very deliberately rooted up hair after hair, without any contortions of face, and, if he was to be believed, without much pain.

The frequency of rainbows, in these volcanic islands, must strike every stranger who remarks the characteristic phenomena of nature in different regions. The ground being heaved into enormous mountains, with steep and narrow dells between, the sun, both before and after he passes the meridian, is continually faced by superb eminences, on which

"The weary clouds, oft labouring, rest ;"

and showers fall many times in a day, from divers quarters, accompanied by brilliant segments of the glorious arch, which, under certain happy circumstances, may be seen bestriding the island itself, from sea to sea,—or resting one foot upon the sea and the other on the earth, like the angel in the Apocalypse, who was himself “ clothed with a cloud, and had a rainbow over his head.”

May 6. Having previously endeavoured, in vain, to persuade the king to adjourn till to-morrow the anniversary feast of his accession to power and the abolition of idolatry, this being the Sabbath, we declined an invitation to dine with him, which he took in good part. The morning was ushered in with firing of guns, both from the shore and the ships, the latter displaying their national flags. Great quantities of clothing had been distributed by the king and his queens to their guards and officers, for military and court dresses, wherein they appeared, in public, on this occasion. We held divine service, as usual, at which a few stragglers, from the crowds about the royal residence, attended. Mr. Tyerman preached, in the forenoon, from Isaiah lx. 1. “ Arise, shine, for thy light is come;” and his discourse was interpreted, paragraph after paragraph, by Thomas Hipoc, a native; but, though it was “ the voice of one crying in the wilderness,” yet was the messenger of mercy emboldened to “ spare not;” for this was the proclamation, “ Prepare ye the way of the Lord; make straight in the desert a highway for our God.” Yes, and even here, where the natural scenery so picturesquely realizes the prophetic images, “ Every *valley* shall be exalted, and every *mountain and hill* shall be made low; and the *crooked* shall be made straight, and the *rough places* even : * * * for the mouth of the Lord hath spoken it.” Mr. Ellis preached in the afternoon, in Tahitian, from Acts xvii. 30 : “ And the times of

this ignorance God winked at, but now commandeth all men, every where, to repent.” And, truly, “this scripture was fulfilled, this day, in ears” that probably never heard the joyful sound before; yet we had reason to fear that the “words seemed to them as idle tales, and they believed them not.” No marvel; and no discouragement, we confidently add; for so to the disciples themselves seemed the words of those who first preached Jesus and the resurrection—the women who had met him as they returned from the sepulchre, where they found Him not.—Luke xxiv. 11. Yet, during this latter discourse, some of the young women who had lived in the Missionary families appeared much affected by what they heard, and shed many tears.

May 7. Various circumstances had gradually prepared the mind of the king and his people for the abandonment of idolatry, before the bold decision was adopted. Since the discovery of these islands, many natives had, from time to time, visited foreign lands by vessels that came hither for purposes of commerce. These, when they returned, informed their countrymen that the people of England, America, and New Holland, did not worship such stupid blocks as their stone and wooden idols, but had one God only, who was not to be seen himself, though he saw, and heard, and knew every thing in the world. A youth, called Joseph Banks (after Sir Joseph Banks, Captain Cook’s companion), had been much abroad, and was a shrewd observer of all that came under his notice. One day, when he was disputing against the superstitions of his country, a priest affirmed that, if the maraes were forsaken, there would be no rain, and every thing would be burnt up. He replied: “In England and America there are no idols, no tabus, yet there is plenty of rain there, and fine crops too.

In Tahiti and Huahine they have broken the tabus and destroyed the idols, and worship the God of the white men,—yet the rain falls there, and the fruits grow as abundantly as ever. And why should not rain fall and the ground produce food here as well as elsewhere, when these senseless things are done away?" The priest was confounded.

Foreigners, also, experiencing much annoyance from the tabus, which frequently prevented commercial intercourse on days thus set apart for idleness, endeavoured to prejudice the people against such absurd restrictions; and they succeeded at least in loosening their bigoted attachment to them. Besides this, the present king had been brought up, almost from his infancy, among European and American traders and whalers. From these, of course, he received some degree of bias, which eventually produced indifference towards the religion of his ancestors, if not contempt for it, long before the death of his father. The chiefs also, from familiarity with strangers, insensibly adopted portions of their manners and notions, as well as of their dress. Many of these, indeed, were impious enough to eat at the same board, and of the same food, with their wives, in private, years before the *caste of sex* was broken by Rihoriho, at a public feast, quitting the table of the men to dine with the women.

John Adams, the present governor of Hawaii, having been ill a long time, consulted the priests, who advised him to sacrifice liberally to the gods, otherwise he had no chance of recovering. Hog after hog, therefore, was sent to the marae, and duly disposed of by the priests, till the number amounted to forty; yet the patient grew no better. Upon this, he resolved to save his bacon in future, and take the consequences. The priests were mightily enraged, and

threatened sad things, none of which came to pass; on the contrary, John soon afterwards became well.

Towards the latter end of the late king's reign, a volcanic eruption in Hawaii threatened the total destruction of that island, according to the fears of the natives. To appease the angry demon who was the supposed author of this havoc the priests demanded of the king a great number of hogs, which were to be thrown into the sea. Tamehameha, though a sturdy idolater, had the hardihood to refuse compliance with this preposterous request; and the island, in due time, recovered "its propriety."—We are assured that, a short time before his death, he sought information concerning the Christian religion from one who professed it, and resided here at that time; but this person either could not or would not give it. The old sovereign, therefore, died an avowed idolater, though it was suspected that his religion was only a part of his policy. It is however asserted, apparently on good authority, that, in his last hours, he gave a strict charge to his son, Rihoriho, "to preserve the tabu, and to refrain from spirituous liquors." It may be a subject of congratulation to the people that his successor disregarded the first injunction; but it is to be lamented that he observed not the second.

We are informed, by those who attended the festival yesterday, that it was celebrated with unusual decorum. The dinner, at the king's house, was in the European style. At the principal table, turtle soup, roasted pigs, fowls, beef, &c., with abundant supplies of fruits, were set before the guests, who, besides the king's own family, were, for the most part, Americans and English, captains of ships, or residents. About eighty dogs were killed and cooked on this occasion; but the natives never offer this delicacy to strangers, who hold it in abhorrence. The

chiefs and their attendants, therefore, monopolized that part of the provision. The favourite queen presented herself to her husband, according to etiquette, wrapped round with a piece of native cloth, so long and broad that she was almost hidden under the folds, like a caterpillar beneath its web. To array herself in this unwieldly robe, the cloth had been spread out on the ground, when, beginning at one end, she threw her body across it, and rolled over and over, from side to side, till she had wound the whole about her. After she had shown herself thus apparelled in “the presence,” her majesty lay down again upon the floor, and unrolled the cloth, by reversing the process of clothing; she then gathered it up, and presented the bundle to the king. While engaged in this ludicrous court-ceremony, women were dancing and singing around her in the most frantic native style. But though the feast, in other respects, was conducted with comparative decency and temperance in the royal circle, the multitude without, and at their own homes, indulged in all the excesses and abominations which were common in their state of savages and idolaters—a state as yet little changed, except in name.

This day, on our walk, we entered a house adjacent to the king’s, in which several of his queens, and a number of the wives of principal chiefs, about twenty in all, were seated at a large table, while a servant in waiting supplied them with ardent spirits, raw, or mixed with water, as each in turn required. These they drank in quantities which showed that they were no novices. The social pipe circulated with the glass, from hand to mouth. These high dames were variously dressed in native or European costume; some having on silk or calico gowns, with rich-coloured feather tippets, while others wore a few folds of scarlet cloth about their loins, and necklaces made of

platted human hair, with a crooked pendant, made of a fish's tooth, in front. One of these necklaces will frequently consist of four or five hundred strings, and measure, when drawn out in one length, from two hundred and fifty to three hundred yards. They are very highly prized, and none but the chief women can afford such costly ornaments.

At another table sat a goodly company of men, in military array,—namely, in European clothes, with cocked hats on their heads, and canes in their hands. These were chiefs. Behind the tables lay two groups of native soldiers, head and feet, on the floor; some in blue uniforms, faced with red, and others in white, turned up with blue. The whole scene was heterogeneous, and, as a mere spectacle for the eye, amusing enough; but the heart aches with misgivings, which cannot be expressed, at the sight of human degradation in lands which God has made so beautiful, and Satan so vile.

May 10. In the afternoon, Auna came to tell us that all the great chiefs, including the king and queen of Tauai, had met this morning, and come to a resolution to request him, and our other Tahitian friends, to remain with them; and also, if possible, to prevail upon us to consent, on the part of the London Missionary Society, that Mr. Ellis should be stationed here, as their *oromedua*—their teacher, since they were all desirous to learn the good word of God. Though not unprepared for such a proposal, by previous intimations, we were overwhelmed with joy and gratitude at the prospect of the glory of the Lord being indeed risen upon these regions of darkness. To ourselves, now, the reasons began to be manifested why we had been providentially diverted from our course to the Marquesas, brought hither, as it were by mischance, and detained here,

contrary to our will, by perverse circumstances, which had grievously disconcerted us, though, being of a private nature, we have not particularized them. We allude, generally, to the conduct of Captain Kent in refusing to take us back to the Society Islands till he has accomplished a voyage, on a commercial speculation, to Fanning's Island, which may occupy several weeks, if not months. Meanwhile it is doubtful whether we can obtain a passage back to the South Pacific by any other vessel; those which visit this group being principally whalers, or sandal-wood merchants, that seldom touch at the former islands.

May 12. Till this day, no fit opportunity had occurred for waiting upon the king, to know his mind respecting the overture made by the chiefs. Mr. Bingham and Mr. Ellis being admitted to an interview—our American Missionary friends heartily approving of the plan—Rihoriho said at once that he had no objection to Mr. Ellis and his family coming to settle in any part of his dominions; “but,” he observed, “you may find it hard to get food; this is a poor country; my subjects are given up to drunkenness, and what will be the use of trying to teach such people?” He seemed, however, much pleased at the idea of Mr. Ellis being stationed near him, and said that he would consult with Krimaku (his prime minister) and other principal advisers; but these having already sanctioned the measure, we feel assured that it may be happily arranged;—the Lord bless and prosper it!

May 14. We sailed this morning, in an American sloop, for the Pearl River, the mouth of which opens into the sea, on the western coast, about sixteen miles from Honoruru. What we have called the mouth of the river is, in fact, a magnificent arm of the sea, stretching from three to four miles through the level ground, and branching off, in

various directions, so as to form a number of beautiful islets, covered with verdure, and one of them stocked abundantly with rabbits. Beyond these, the creek expands into a fine basin, three miles in diameter. Within this there are large sections, enclosed by embankments of earth, raised above the water, in which vast quantities of fish are bred and preserved for the use of the chiefs to whom the several ponds belong. These are said to have been constructed more than a hundred and fifty years ago, by a king named *Tatuihava*.

On our cruise we gathered up sundry fragments of information concerning the state and manners of the people while they were professed idolaters.—In their wars, before Europeans came among them, hostilities were carried on in a very desultory manner, and rarely was a pitched battle fought between two parties of combatants sufficiently numerous to be called armies. There was one very gallant custom common in their skirmishing conflicts. A chief would take the field, clothed in a long cloak of yellow and red feathers, exquisitely wrought, and reaching to the heels, as well as amply folding over the chest; his head was likewise accoutred with a gorgeous helmet, correspondingly decked with party-coloured plumage. He bore neither spear nor shield, nor any weapon offensive or defensive, but only a fan in his hand, which he brandished in front of his antagonists (who were drawn up in a line before him), thus challenging them to begin the attack upon himself singly, while his followers were drawn up, in like manner, behind, to support him if necessary. A number of spears were then thrown at him by the enemy; which, with wonderful dexterity, he contrived to avoid or divert by a stroke of the hand, or by stooping, twisting, and turning aside his body; even when twenty or thirty at a

time were falling around him. This fact is attested, whatever be the inference in favour of his skill in defence, or to the discredit of his assailants for aiming their shafts so unluckily. But his task was not all mere evasion. Whenever he could, he caught the spears in the air, and hurled them back, with deadly retaliation, upon his foes. If, in the combat, himself or one of these were slain, a battle-royal ensued between the two parties for the dead body, when, of necessity, several others were killed on both sides. On these occasions, the living seemed to fight more desperately for the possession or rescue of the fallen than for themselves; the bodies of their opponents which could be captured being always sacrificed to the idols, or devoured by the victors.

Till lately, multitudes of children were destroyed before or immediately after the birth, when the parents thought their families large enough. Even boys and girls, up to six and seven years of age, were inhumanly murdered, when their fathers and mothers were too idle to provide food and raiment for them any longer. They were the absolute property of those who gave them life, and who might with impunity, any day, give them death. A native and his wife had an only child, a boy about seven years old, of whom they were both passionately fond. On a particular occasion, the father, being about to go from home, wished to take his son with him; the mother objected. He insisted; high words and hard words ensued, till each was wrought up to a frenzy of obstinate rage. In his paroxysm the father suddenly snatched up the object of contention, and grasping the child's legs above the ancles within one hand, and its arms above the wrists within the other, he broke its back with one stroke across his knee, and then threw the expiring victim of his demoniac passion at the feet of his wife,

scarcely less possessed by an evil spirit than himself. Even in this barbarous land such an atrocity shocked the bystanders, one of whom ran off and told the king, in great horror, that a man had killed a boy! "Whose boy was it?" enquired his majesty. "His own," replied the other. "Then that is nothing either to you or to me," was the decision of the sovereign; implying, that had it been a pig, or a dog, or a boy, belonging to somebody else, which had been killed, the offender must have answered and suffered for it, but that every body had a right to do what he pleased with his own.

When a new idol was to be manufactured, a royal and priestly procession went forth, with great ceremony, to the destined tree, where the king himself, with a stone axe, laid the first stroke to the root; and, after it had been felled, a man or a hog was butchered and buried on the spot where it had grown. The principal god of the late Tamehameha was named *Turkudimaku*, a huge, unsightly block (for there were no "cunning workmen" here to make "graven images"); yet so soon as this scaramouch, fantastically dressed with flowers and feathers, was heaved upon a man's shoulders to be carried to or from any particular marae, all the people in the way were obliged to uncover their persons and prostrate themselves on the ground. Karai-pahoa, however, was the most formidable of their deities, and the fittest symbol of that malignant being, "the god of this world," whom they all represented. This idol was more elaborately shapen and curiously adorned than most of its kindred. It was carved out of a tree that grew in the island of Morokai, the wood of which was said to be so dreadfully deleterious that a little of it, scraped into a mess of food, would turn it into deadly poison. Even the chips of the raw material of this divinity, during the felling of

the tree, were so venomous that they killed several persons who happened to be hit by them as they flew off at the blows of the axe, so that the workmen were obliged to cover themselves from head to foot till they had brought this *upas* to the ground. Before the priests ventured to scrape a few particles from the idol, for their devilish purposes, they washed their hands in *ava*, which was said to be an antidote against the infection. It is probable, however, that the baneful qualities attributed to this sacred wood were as fabulous as all the other powers ascribed to “the image of the beast” which they sculptured out of it. The idol itself is supposed to be still in the possession of Rihoriho, but the Missionaries have never seen it.

It is a singular custom in these islands, that sons seldom care to work for their own maintenance during the lives of their fathers, the latter being compelled to support their wives and children as long as they are able. It is true that none need work very hard for a living in these prolific climes; but yet indolence is a national sin of the people; and hence it is the less wonderful that they should heretofore have murdered so many of their offspring when the latter became burthensome to them—not (as was the case in the Society Islands) that they might indulge in licentiousness, but in idleness. Those, however, whom they did spare, they utterly spoiled, by allowing them uncontrolled liberty to be as mischievous as they chose; never contradicting or correcting them, though the rebellious children often and unmercifully abused their parents.

The late king was exceedingly severe and arbitrary. If he were on board a ship in the cabin, and found that any of his own subjects had walked even inadvertently on that part of the deck which was over his head, it would have cost them their lives as soon as they reached shore. When the

British government proposed to make him the present of a vessel, he desired that it might be so built as not to require, in the management, that the sailors should ever step upon the cabin-roof, as none of his people, by the law of his country, were allowed to be above him at any time. So stately, too, was the royal etiquette, during his reign, that whoever happened to meet the king's calabash of water, as it was brought from the spring to the house, was required to unrobe, and lie down upon the earth, till the bearer of the vessel had gone by.

About thirty years ago the King of Maui invaded and conquered this island. But, though conquered, the inhabitants were not subdued; and they conspired to destroy, by stratagem, the enemy whom they could not expel by force. A plot was laid to massacre, in one day, all the chiefs of the invaders. This being discovered, the conqueror determined to cut off every native man, woman, and child. For several months he was occupied in this work of extermination, pursuing and hunting out his victims among the woods and mountains. To what extent he was able to carry his vengeance we did not learn.

CHAPTER XXI.

District of Waerua—Ava-plantations—Arbitrary Power of the Chiefs—Tax-gatherer's Memorandum-cord—Singular Pile of Coral—Arrival at Waerua—Printing Flowers on native Cloth—Way-side Idols—Honoruru—Shampooing—Queen at her Lesson—A Salt-lake—Interview with Riho-riho—Mortality among Fishes—A clever Woman—Trade with the Sandwich Islanders—Evil Effects of ardent Spirits—Depravity of native Children—Pilfering—Two Men devoured by Sharks—Anniversary of American Independence—Royal Repast—Good News from Nuhiva—Thomas Hopoo—Rumour of projected American Aggression—Flies an Abomination to the Natives—Dream of Keraimoku—Proposal that all the People should be taught to read and write.

May 15. WE traversed a great part of the north-west coast to reach the district of Waerua, about twenty-eight miles from the place where we lodged last night. The road lies over an extensive plain, between two chains of mountains which run in parallel directions, and the flanks of which are deeply furrowed by vertical ravines, the channels of trickling streams, that often crossed our path. The plain is of red loam, with beds of pebbles and brown sand-rocks breaking through the surface. The hills are decidedly volcanic. On our right hand was pointed out a glen, formerly the haunt of cannibals, and known by an appellation signifying the same. The wretches who lived in that hideous retirement not only devoured their prisoners taken in war,

but preyed upon stragglers, of any class, whom they could surprise and carry off to their dens. A large stone is yet seen in this valley hollowed out for the purpose of cutting up and dressing their horrible food. The remnant of these worst of wild beasts was exterminated, or dispersed, about thirty years since, and it is said that there is now but one of the tribe surviving, a very old man, who has confessed to Mr. Moxley, our informant, that he has partaken of many a feast on human flesh. Nearly opposite to this valley is another, not inhabited by man-eaters, but cultivated for a purpose eventually much more destructive of the species than the unnatural appetites of the former;—cannibals may have slain their hundreds, but ardent spirits their thousands; and this track is planted, to a great extent, with *ava*, from which a most pernicious liquor is distilled.

We found a shrub here, called *kakarioa*, which produces a nut of a very poisonous nature. An herb, called *hora*, also grows in this district: when pounded into paste it is laid upon stones, at the bottom of pools and streams, when the fish, greedily taking the bait, are intoxicated by it, and easily caught. The *opora* is a plant used by the natives both to colour and perfume their clothes.

From the openings into these valleys, after ascending for some time, we came suddenly upon the brink of a stupendous precipice, striking downward, with scarcely any perceptible declination from the perpendicular, to the dell beneath, through which ran a rivulet of fresh water; and on the other side, nearly as steep, but of greater elevation, and crowned with mountains at least seven times higher still, rose a ridge of rock corresponding to that on which we stood. This immense chasm may be seen stretching, on either hand, to a considerable extent. Our guide said that once when he came hither, being very weary and fainting

with thirst, he had offered a native, who was with him, a dollar to fetch him a draught of water from the stream below. The man refused, saying, "What good would a dollar do to *me*; for it would soon be known that I had it, and then I must give it up to the chief?" Thus were these miserable peasantry plundered by their rapacious land-owners, of whom they held their little farms. Pigs, dogs, taro, and other produce, are paid by them instead of rent, according to mutual agreement; but the chief, in addition, can at any time extort from his tenant whatever he sees in his possession and covets; for, if refused, he may take away his lands immediately, and the poor man has no redress. The tax-gatherers, though they can neither read nor write, keep very exact accounts of all the articles, of all kinds, collected from the inhabitants throughout the island. This is done principally by one man, and the register is nothing more than a line of cordage from four to five hundred fathoms in length. Distinct portions of this are allotted to the various districts, which are known one from another by knots, loops, and tufts, of different shapes, sizes, and colours. Each tax-payer in the district has his part in this string, and the number of dollars, hogs, dogs, pieces of sandal-wood, quantity of taro, &c., at which he is rated, is well defined by means of marks, of the above kinds, most ingeniously diversified. It is probable that the famous *quippos*, or system of knots, whereby the records of the ancient Peruvian empire are said to have been kept, were a similar, and perhaps not much more comprehensive, mode of reckoning dates and associating names with historical events.

May 16. Continuing our circuminsular tour we crossed a spacious plain, on the coast, of which the base was coral and the soil a thin layer of vegetable mould. On this level stands a mound, which might be taken for an artificial

monument, consisting of two prodigious masses of coral-rock, the lower about six feet above the surface of the ground, but evidently imbedded in the stratum below; the upper, laid flat upon this, and overspreading it on every side, measured ninety-three feet in compass, and eight, at least, in the thickest part, the shape being conical. The whole pile reached nearly five yards in height, and, when we consider that the substance must have been wrought under water, it is almost a necessary conclusion that the sea has considerably retired from this coast—from twenty-five to thirty feet in depth—or been repelled by some of the volcanic convulsions, which probably heaved the island itself from the bottom of the abyss, at a far distant period in the agency of that Providence of which the records are only preserved in the Eternal Mind. There is no other rock of the same kind within several miles of this irregular formation. It was recently a marae, to which the kings and chiefs repaired to consult Tani, who was worshipped at it, on questions of peace and war, and to pray that in battle their bodies might be rendered invulnerable to the spears of their enemies.

We arrived at Waerua about noon. This is certainly one of the most romantic scenes, consisting of mountain, rock, wood, river, beach, bay, and sea beyond, that we have yet visited; but description would so imperfectly distinguish it from others of a similar character, already delineated, that we need not expatiate upon it. In the course of this day's journey we passed through many small villages, the inhabitants of which flocked round us and followed us, but, on all occasions, behaved with great respect; while, every where, by the way-side and on the rock, like the sower in the parable, we scattered the "seed of the word," saying to the people, "Repent, for the kingdom of God is at hand."

Night overtook us before we could reach the point at which we aimed, but we persevered, and walked a considerable way in the dark. This was very annoying to the king's messenger, the guide who accompanied us, who wished to go to roost as soon as day-light failed; but we were birds of another feather. He said, "You white men *will* always do what you *intend* to do—nothing can stop you till it is done; whether over land or through water, by night or by day, nothing can turn you aside. I never saw such men in our islands." Our quarters, when we reached them, appeared very indifferent; but weariness made them welcome, and their shelter comfortable. For several following days our progress—which was rendered more and more interesting to ourselves by the hospitality of the natives, and the inexhaustible variety of forms of loveliness and grandeur assumed by visible nature in this strange province of her Maker's works—afforded few incidents to gratify the curiosity of general readers by the detail. At one place, in the house of a chief where we were hospitably entertained, we had an opportunity of witnessing the method of printing flowers and other ornamental figures on the native cloth. Four women were industriously employed in this work. The design is neatly engraved upon the sides of thin pieces of bamboo, into the lines of which the colours are introduced by dipping them into calabashes (cocoa-nut shells) containing the die in a liquid state, and the superfluous matter is thrown off from the smooth surface by striking the bamboo smartly upon the edge of these vessels. The pattern is then carefully transferred to the cloth by pressure of the hand; after which, with the fibre of cocoa-husk, dipped in the colouring matter, any imperfections are supplied, and the whole is delicately finished off. This work is executed with considerable expedition as well as

accuracy; and, if not borrowed from the suggestions of European visitors (which is hardly probable), it may be said that *printing*, as well as *engraving*, are original inventions of the Sandwich islanders, both being used in this ingenious process.

As we proceeded towards an adjacent village, we had to cross, with great difficulty and some peril, a range of black rocks which overhung the dashing surges with precipices of giddy elevation. The path being exceedingly rough, there were placed, at intervals, small heaps of stones with a large block set upright in the centre of each. The latter, in fact, was a local divinity, tufts of grass and wreaths of leaves being devoutly laid around these sanctuaries, by passengers, who thus propitiated his favour that they might be protected from slips and falls by the way. In every instance, when we were strong enough, we tumbled these idols over the edge of the cliffs into the sea, and scattered the votive offerings to the wind. On the summit of this stupendous range we found a perfect Pandemonium, consisting of multitudes of these dumb, shapeless fragments of the rock on which we were treading, set up to receive the honours due to God alone. These seemed to be of a superior order, entitled to inhabit a higher region, than those on the declivities; for, in addition to the grass and leaves that strewed their respective shrines, their tops were wrapped round with native cloth. The savage aspect of nature in this scene of utter loneliness and desolation—where not a tree or plant grew among the innumerable crags, loose or fixed, that lay like the ruins of a mountain shattered to pieces around and below where we stood—was well calculated to affect with superstitious awe an ignorant people, the dupes of wily and mercenary priests, themselves the tools of tyrannical chiefs. Upwards of threescore of these images—images

no farther than as they were representatives of Satan—we hurled from their seats down the precipices, without thinking that we did any wrong to future travellers who might venture their limbs and lives upon these same dangerous ridges, where, in many places, every step secured might be considered as an escape with one's life. Soon, as we hope, will all who visit those scenes be taught to commit their ways to Him “who keepeth Israel,” and in whom none who place their confidence shall be confounded; for they who know Him rightly will put their trust in Him unfearingly. We reached Honoruru on the 21st of May.

At several stations where we halted, on this tour, the people came, and, sitting down beside us, began to perform a native office of kindness, by gently pressing the muscles of our legs and thighs with their hands, to remove any sense of fatigue with walking, while others performed the same courteous office on the back and breast. And certainly the operation, though strange at first, was not unpleasant in itself, and it afforded considerable relief from lassitude and the pain of overstrained bodily exertion. This solace to indolence as well as weariness is often administered to the chiefs, who love to lie down flat, with their faces towards the earth, while their attendants knead the small of the back, on either side of the spine, with their hands. Contusions from falls, we are informed, are often successfully treated in this way, by skilful practitioners, to abate the anguish and heal the hurt sustained.

May 23. Calling upon the king, this day, to thank him for the assistance which he had afforded us, by the appointment of a messenger to accompany us on our late tour, we found the younger queen at her reading-lesson, and were desired to sit down on the mat to help her to get her task.

She can spell some easy words, and seems very desirous of learning the English language ; but the king is more disposed to master his own, when reduced to grammatical rules ; saying, that, when he attempts ours, it makes his head ache.

May 27. Accompanied by the American Missionaries we visited a salt-lake, in the adjacent valley, encompassed by rude hills not more than a hundred feet in elevation, which seem to have been broken into their present forms, out of one agglomerated mass, by a volcanic explosion. The lake is a mile and a quarter in length by three quarters in breadth, at the utmost. The water, in no part, we should judge to be more than five or six feet deep ; the whole bottom being encrusted with a layer of salt above the black mud, which gives a brilliant and singular appearance to the pool as you look down upon it ; while, round about the margin, the flakes of pure salt, snowy white, lie glittering in the sunbeams. The water is a strong brine, clear as crystal, above the surface of which are many small stones covered with salt, that resemble mushrooms growing from below. The plants, sticks, and tufts of grass, scattered on the beach, are, in like manner, delicately frosted with spangles of salt. Here and there distinct masses of the same, attached to the rocks, consist of large cubes, regularly crystallized, and very beautiful. This lake is the property of the king's mother, who derives a considerable revenue from the sale of its produce. The salt, when taken from the bottom of the basin, is of the finest grain. This is laid up to dry, in conical heaps, within circles of stones, from three to five feet in diameter, upon long grass spread over the ground. Stones and grass are also laid on the top of each pile, to preserve the bulk, till carried away to market. Near these wholesale stores of the commodity lay

quantities of baskets, in which to pack it for use. These were made of tii-leaves, and many of them, containing five or six pounds each, were filled with salt. Hard by there is a salt spring, bubbling up into a basin, a yard in diameter, and running into the lake at the rate of about a gallon a minute. The brine is twice the strength of sea-water, and it is probable that the large reservoir itself is supplied from this and similar sources; but whether from a subterranean communication with the sea (from which it is a mile distant, with a considerable mount between) we had no means of ascertaining. There is, however, much salt mingled with the neighbouring soil, as may be seen where the strata break out in various places.

June 2. A vessel arrived from America in a hundred and forty-five days, bringing letters for the Missionaries. Knowing that the king would be anxious to learn what intelligence had been brought, we accompanied Mr. Bingham on a visit to his majesty. In this interview Rihoriho appeared to more advantage than usual, being exceedingly affable, and discovering considerable shrewdness in some of his remarks. He appeared particularly favourable to the plan of Mr. Ellis being stationed here, and promised his protection and encouragement to the Missionaries, if they would benefit his subjects, as the people of the South Pacific Islands had been benefited by receiving the gospel. To several chiefs who were present the king signified his pleasure that Mr. Ellis should take up his abode here. It was observed that the other islands would want Missionaries. The king said, "They may wait a while; I must first be taught and therefore where I am the Missionaries must be; afterwards, when we see the effect upon myself, my people may have teachers too." He then turned the discourse upon strangers visiting these islands, and described with

much humour and no mean knowledge of human nature, the principal foreigners whom he had known, telling both the good and the evil which they had done among the natives. In recounting the mischievous practices which they had introduced, he mentioned drunkenness, his own unhappily over-mastering sin, and the licentiousness in which Europeans and Americans indulge when they come hither for relaxation after the labours and sufferings of long voyages.

June 5. Dining to-day with Captain Davis, two of the company, Messrs. Stevens and Conant, mentioned that, when they were upon the western coast of North America (we do not recollect the latitudes), in the year 1819, there occurred so extraordinary a mortality among the fishes, near the shore, that in some places it was difficult to row a boat among the dead and putrefying bodies that were drifted thither. This destructive plague was traced by its ravages for upwards of two hundred miles. The cause was utterly unknown, and not even imaginable; no volcanic eruption had poisoned the waters, no symptoms of earthquake had been perceived throughout the adjacent land, nor had the state of the atmosphere been otherwise disturbed than by a tremendous storm of thunder and lightning, which, in that region, was rather unusual. The devastation of sub-marine life, of course, occasioned great distress, from scarcity of their wonted food, among the poor and scattered population along the shore.

June 6. Before the breaking of the tabu, the women here, as elsewhere throughout the Pacific, were kept in the most degrading subjection. Certain kinds of fish, hogs, cocoa-nuts, &c., were forbidden food to them. If they passed a marae, they were required to turn their faces another way; and it was death for a female to be caught

looking at an idol's temple. One day the late king, Tamehameha, meeting a woman carrying something on her back, as she stepped out of the path, called to her, and enquired what she had got there so snugly covered up. "My dog," said the woman. "Your dog!" exclaimed the king; "aye, aye, and here is its snout!"—laying hold upon the end of a banana, which happened to be bare, and belonged to a large bunch of the same fruit that was concealed. His attendants demanded permission to kill the poor creature on the spot, for attempting to deceive their sovereign. "No, no; you shall not hurt her; she is *akania* (very clever)!"

June 8. The blind man, formerly mentioned, gives increasing evidence of his conversion by consistency of conduct. He lives in a house belonging to the principal queen, and, whenever her majesty takes a meal there, she requests him to ask the blessing of his God upon her food. He himself has discontinued eating dog's flesh, live vermin, and other loathsome garbage, of which the natives are ravenously fond. A man, who lives under the same roof with him, feeling this abstinence as a tacit reproach of his own filthy feeding, lately became indignant, and complained to the king that his blind neighbour, under the influence of his strange religion, refused to taste the national dainties above alluded to, and begged that he might be punished, to compel him to do as other people did. "The man is right," replied Rihoriho, "I will not suffer him to be harmed; I intend, myself, soon to learn the new *palapala*, and to leave off these bad ways; and then you must all do the same."

June 10. The barter-trade, carried on here between natives and foreigners, must be very profitable to the latter. Several vessels, built in America, have been thus bought and sold at enormous prices. About a year ago, a brig, of a hundred and seventy tons burthen, which had been built for

a pleasure yacht, and afterwards made a voyage to the Mediterranean, was disposed of to the king for sandal-wood, of the value of ninety thousand dollars—upwards of twenty thousand pounds sterling. Since we have been here she was brought into port, to repair, when her principal timbers were found to be rotten. She can last but a short time longer. She is indeed built after a beautiful model, and has a spacious cabin, elegantly ornamented, which might well attract the eye of an unskilled native; but her utmost cost in England, we believe, would not have been more than one-tenth of what Rihoriho gave for her.

June 11. Yesterday the king drove away some drunken company from his own house, and would not suffer them to remain near his person. Again, to-day, on his walk, he turned his face in a contrary direction where he perceived some fellows, riotous with liquor, before him. These are good signs and quite new with one who is so apt to be ensnared by the same fault. When our friends called upon him, this day, he and his favourite queen were hard at work on their spelling-book; and afterwards they endeavoured to learn by heart a little hymn, composed by Mr. Ellis, in the native language,—the first in which the praises of God have been so arranged, since it was spoken by human lips.

June 12. Encouraging as these things are, the king is unhappily surrounded by interested persons, foreigners, who dread the introduction of a religion which may so purify the morals of their barbarian customers as to endanger the craft whereby they get their wealth. This morning he had engaged to come to the house of the American Missionaries, to assist them in learning the native language, and to take a lesson in reading from them. An awkward circumstance, we fear not undesigned by the parties to

whom we have referred, prevented him from keeping his engagement. One of these persons being employed to cut his hair, when the operation was finished, recommended his majesty to allow his poll to be rubbed with spirits to prevent him from taking cold. Some gin was brought, and a quantity poured into the hand of the barber. The temptation was too great for the infirmity of the king; the sight, the smell, overcame him; he seized the hand filled with the delicious beverage, and drank off the contents. If he had tasted of the cup of Circe he would not more surely had repeated and continued the draught till he was transformed into a brute. More liquor was called for, and more was too readily brought. Instead, therefore, of attending on his Christian teachers, he spent the afternoon in a *hura*, singing and beating time with two sticks, while several of his wives danced, according to the shameless fashion of their country, not for his own amusement only, but for the diversion of a large party of spectators, as foolish, and some of them as intoxicated, as himself.

June 14. We have had much serious conversation with Mr. Chamberlain and the other Missionaries, respecting the family of the former. As a Christian parent, he is naturally very anxious to preserve the minds of his offspring from the moral contamination to which they are liable from their inevitable exposure to the society (occasionally at least) of native children of their own age, whose language they understand, and whose filthy talk they cannot but hear at times. The abominable conversation (if such it may be called) of infants as soon as they begin to lisp out words, is such a jargon of grossness and obscenity as could not be imagined by persons brought up even in those manufacturing towns of our country where manners are the most depraved. And, so far from reproving the little reprobates,

their fathers and mothers, both by voice and example, teach them what they are most apt to learn, the expression and indulgence, at the earliest possible period, of every brutal passion. The subject is one of great delicacy and perplexity to faithful Missionaries in all stations among uncivilized heathen, but particularly in these islands, where European and American intercourse, instead of civilizing and humanizing a barbarous population, has hitherto tended to corrupt their habits and practices more and more, in proportion as its influence has been increased, by the establishment of regular commerce for sandal-wood, as well as from the multiplied visits—visitations they may be called, in the afflictive sense of the term—of whale-ships.

In the afternoon there was a public examination of the children in the Missionary school. Of twenty pupils present, there were several who could read, both in English and Hawaiian, with tolerable accuracy, who are also learning to write, and have acquired a little knowledge of geography.

June 15. On our walk, we found a man beating a woman unmercifully. She was sitting upon another man's knee, who not only held her to receive the chastisement, but himself shamefully maltreated her, by tearing off her clothes, and exposing her to the scorn of passers by. She cried bitterly and spat in his face. On asking the reason of this outrage, we were informed that the woman was wife to him who was thrashing her, and sister to him who detained her upon his knee. We were further told, that her husband having stolen something, she had betrayed the theft. We were not able to pacify the ruffians, and were obliged to leave the sufferer in their clutches.

Though the Sandwich Islanders frequently commit depredations on strangers, they rarely steal from each other.

Their chattels within doors are seldom secured by locks or bolts, and their plantations of course must be completely exposed. The terror of retaliation, however, which every injured man may execute with impunity upon his offending neighbour, serves as a sufficient general protection of property. The individual robbed may kill the thief if he can; or he may collect a party of friends and spoil the spoiler of every thing he has. On the other hand, it is but justice to state, that though they eagerly pilfer from foreigners, when temptation and opportunity favour the exercise of that kind of dexterity, we are assured that they may generally be entrusted with the care of any thing valuable without much fear of dishonesty on their part. An American captain, on his return home, left in the hands of his native servant here, a few dollars, which both had forgotten. Five years afterwards, revisiting these islands, he had scarcely landed when the young man came running towards him, to deliver up the dollars, which he had preserved ever since his former employer's departure.—On the whole, we have conceived a favourable opinion of these poor heathen. There is a peculiar frankness about them, which cannot but make a favourable impression upon strangers. They want nothing but what the religion of Christ would give them, or would bring in its train, to make them a fine race of people.

June 18. We have just heard of one of those melancholy accidents which frequently occur on these coasts. A young man, who had been banished by the king, for some family offence, to Maui, was going from that island to Ranai, when his canoe was upset. The sharks, which are always on the watch after such vessels, instantly seized and devoured two of his companions. He himself escaped with great difficulty; as also did a young woman, in a very singular manner. When thrown into the water, she forthwith began to swim,

with all her strength and speed, towards the shore. This she reached in safety, though accompanied all the way by two sharks, one on each side of her, as though the three were engaged in a sea-race, which she happily won in *this* respect—that neither of the monsters attempted to devour her.

June 20. On the last Sabbath, when we sent to inform the king that divine service was about to be held, at which we should be glad to see him present, his majesty returned for answer, that he was *pupuka*, that is, *bad*; being engaged in drinking rum, which he knew to be very wrong. To-day we learn that he has emerged from his long fit of drunkenness, is clothed, and in his right mind. He has, moreover, commanded all his five wives to learn to read and write, in consequence of which, some of his servants came to the Mission-house, to borrow tables and chairs, for the accommodation of these high ladies, at their lessons in this new and wonderful art. Happy for the country, it will truly be, if the acquirement of those simple rudiments of knowledge, in connection with religious instruction, produce the same transformation of character among individuals, and throughout society, which has been effected by similar means in the Tahitian Archipelago.

July 4. The American captains and residents have been commemorating the establishment of their national independence, forty-six years ago. An oration, in honour of the revolution of their country at that time, and of its present institutions, was delivered, at the Missionary chapel, by Mr. Jones, the consul; after which Mr. Bingham recited some stanzas, composed by Mr. Bennet for this anniversary, at the request of our friends from the United States. A prayer had been offered up, and a psalm sung, at the commencement of this patriotic assembly, and the apostolic

benediction was pronounced at the conclusion. At the public dinner given on this occasion, there appeared a singular group of guests—Americans, English, Sandwich Islanders, Africans, and Spaniards from the colonies. We were invited and treated with great respect, but retired soon after the cloth was drawn. Rihoriho, who was present, also went away early, being very unwell from the effects of another round of intoxication, which had lasted several days. In his fits, either of violent passion or drunkenness (but at no other time), he spouts the few English phrases which he can master, and especially utters oaths and imprecations of the more horrible kind, with a fluency and energy which prove that he has been thoroughly taught what it had been better he had never learned at all.

July 5. Calling at the king's house, we found the principal queen and five of her chief women at dinner. The latter were sitting in a circle, cross-legged, but her majesty lay upon her mat, at full length, resting her cheek on a pillow. The provisions consisted of a baked dog in one dish, the raw entrails of a large fish in another, a piece of raw fish in a third, some green sea-weed in a fourth, and two bowls of poi. Neither knife, fork, nor spoon, was used at this disgusting feast. Each person took what she wanted from any dish with her fingers, which she plied with great but indescribable dexterity in conveying the victuals to her mouth. Five or six boys, their pages, sat in the circle, and partook with their mistresses of the dainties before them. A calabash of water stood in the midst, in which, when they had dined, they all washed their hands. Tobacco was then introduced, and the pipe went round from mouth to mouth as usual. When the queen had taken a few whiffs, she began to dress her long, dark hair with fuller's earth, which she moistened in water, and rubbed over her head, wreathing

and pressing the locks into such forms (fantastic enough) as seemed most becoming to herself. She used a small looking-glass to assist her in this operation, which she went through without the slightest embarrassment from our presence. The natives, indeed, seem not to have the sense of shame.

July 7. From a native of this island, who has just returned from *Nuhiva*, one of the Marquesas, where he has resided twelve months, we learn that the two antagonist parties there are now dwelling in peace. A native of Tahiti, who has lived among them some time, has told the Marquesans how his countrymen have transported, burned, or destroyed their dumb idols, and now worship the living God alone, in consequence of Missionaries from England having taught them the way of truth. On this representation, our informant says, the inhabitants of Nuhiva have abandoned cannibalism, and are now praying to our God to send them instructors in his own will. Here, then, we hope the fallow ground is in the course of being broken up, previous to the appointed sowers going forth, in the Lord's time, to sow the seed, which is the word of eternal life.

July 12. Thomas Hopoo—a young man, a native, who resided many years in North America, where he became a convert to Christianity, and gave evidence that his faith was genuine—has addressed a letter to Mr. Bingham, requesting permission to preach the gospel to his countrymen. He says his heart burns within him to engage in this work, for the love of Christ and the souls of men; adding, in the words of the apostle of the Gentiles, “Woe be unto me if I preach not the gospel!” We strongly advised our Missionary friends to admit him on trial, and send him forth into the villages round about, to instruct the people. He appears to have sound piety, correct views of divine

truth, and ardent zeal for the salvation of sinners; at the same time maintaining a consistent walk and conversation.

July 20. We witnessed a scene of idle luxury, worthy of a barbarian epicure. In the king's house a woman was feeding a man with poi, of the consistence of oatmeal porridge or pudding-batter. The fellow was lying upon the ground; but on her approach he raised himself, leaned on his elbow, and held up his face, with his jaws wide open. The woman, then, taking a large handful of poi out of the bowl, held it about a foot above his head, and dropped the mess as from a ladle into his mouth, through which it ran down his throat, without chewing.

July 23. Having waited upon the king, so early as six o'clock this morning, we found him with a number of his chiefs, drinking spirits. All were far gone towards intoxication. But, though such a slave to the pestilent liquor himself, he, as already stated, discountenances drunkenness in his meaner subjects. On Sunday last he ordered a man to be laid in irons, and imprisoned in the fort, for being overtaken by his own besetting sin; and there the poor fellow remains at this very time, when his sovereign is revelling in the same excess.

A report has been in circulation, that the Americans residing here were conspiring to take this island from the king; but by what means they were supposed to intend to effect their object, we did not learn. The king has had a consultation with his chiefs upon the subject, which, however, he affects to regard as — what no doubt it is — an idle tale, originating from some imprudent boasting of certain natives of the United States, who employ their influence to obtain a national ascendancy in these islands, for the sake, we presume, of commercial advantages, since, in a political view, the

absolute possession of them would be a burthen rather than a benefit. Rihoriho is, however, manifestly uneasy on account of these rumours; and, while he professes openly to hold his dominions under the King of England, would fain have the substantial protection of British sailors and soldiers to secure his fief against the encroachments of any other Christian power.

July 24. Two of the queens dined with us to-day. They brought their own provisions—two raw fishes, and a bowl of poi. Of the latter they sometimes drank, but occasionally employed their fingers to carry the slimy beverage to their mouths. One of the fishes was dressed by their desire; the other they ate raw, just as it came out of the water, scales, fins, and intestines unremoved. This they tore to pieces with their hands and their teeth, as best served their purpose; first one and then the other helping herself to such portion as she liked best, each taking special care that none of the blood which oozed from the mangled fragments should be lost. But, though it excited very inconvenient qualms of stomach in us to see their filthy feeding, when a common fly was found drowned in one of their messes they seemed at once to grow sick, and turned away their faces with no equivocal expression of utter loathing. Flies, indeed, may be said to be an abomination with these savages,—probably from some superstitious prejudice, for vermin far more disgusting are greedily picked by them from their own bodies—nay, from the very dogs—and devoured.

July 29. The Mermaid cutter, by which we came hither five months ago, arrived in the harbour. Captain Kent accounted for his long absence by stating, that instead of reaching Fanning's Island in seven days, as he had expected, the voyage occupied eight and twenty. This noted spot is a coral reef, very little elevated above the surface of the

sea ; having a large lagoon, in the middle of a ring of rock covered with no other soil than sand from the attrition of the scattered blocks by the washing of the waves, and the decomposition of the coast-foliage and perished fruit of some cocoa-nut trees, and a few shrubs, which grow upon its narrow margin. Here are about fifty inhabitants, foreigners and Sandwich Islanders, whose business is to collect the *buhe*, a kind of slug or sea-worm, of a dark-brown colour, which is found in water of fifteen or sixteen feet in depth, and obtained by diving. This delicacy is preserved with lime and salt, and, after being dried in the sun, is packed in large quantities, and carried to the Chinese market, where it fetches no small price.

This evening a messenger came from Keaumoku, the Governor of Maui, to request two of the Missionaries to visit him. He had been greatly alarmed by a dream, in which he saw the whole island on fire, and all the water in the surrounding sea could not quench the flames. He had sought for safety, but in vain ; he could find no shelter. Awaking in horror, therefore, he grasped at the hope set before him in the gospel. This, Mr. Ellis and Mr. Bingham faithfully unfolded to the dreamer, and to the persons assembled round him. These consisted of a goodly number of chiefs, many of whom were lying on the floor learning to spell or read, and some to write. Thomas Hopoo, the native convert, offered a fervent prayer for the salvation of his countrymen, and Mr. Ellis delivered a suitable discourse on the name of Jesus.

July 31. This morning the afore-mentioned chief had an interview with Kaahumanu, Queen of Tauai, when he proposed to her to unite with him in commanding all their people to attend to the *palapala*, that is, to their learning. She gave him an evasive answer, saying that by and by

she would. He was not, however, thus to be put off, and told her plainly that she might do as she pleased, but, for his part, he should send all his men to be taught to read and write, and understand the great word. He proposes to build a large school-room immediately.—The evening was spent in prayer and Christian discourse at his house, and the Missionaries were requested to repair thither again by day-break to-morrow morning, to conduct family worship, which he says he is determined shall henceforth be daily performed under his roof. Upwards of sixty natives of rank were present, and all behaved with an affecting decorum which we have rarely seen at the public services.

Aug. 3. Keaumoku's example already produces some happy effect. The king has just been with us. After expressing high displeasure against those who are ever on the watch to ensnare him into drunkenness, folly, and violence, for their own mercenary ends, he declared that he and his chiefs would begin in earnest to learn to read next Monday, and that, when they had made some progress, all his subjects should be instructed.

CHAPTER XXII.

The King and Chiefs attend Divine Service—Royal Family learning to read—Anecdote—Juvenile Teachers—First Christian Marriage in the Sandwich Islands—Injunction against drinking ardent Spirits—Kam-schatka Sledge—Watch-seal presented to Rihoriho—Deputation leave Oahu—Letter from Rihoriho to George IV.—Extracts from Auna's Journal in Hawaii.

Aug. 4. BEING Lord's day, the king and many of his principal people attended divine service. They were more becomingly dressed, and behaved with more decency than on any former occasion. Mr. Ellis's text was peculiarly appropriate at the present crisis, when symptoms of a favourable change are daily multiplying:—"How long halt ye between two opinions? If the Lord be God, follow Him; but if Baal, then follow him."—1 Kings xviii. 21. Again, in the afternoon, with equal felicity of application, our friend discoursed on those words of our blessed Saviour;—"Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live."—1 John v. 25. We cordially reply, "Amen; even so, come, Lord Jesus!"

Aug. 5. This being "Monday" the king was punctual to his promise. He and his family began to learn their alphabet like little children. Mr. Ellis and Mr. Bingham

were engaged with them all the forenoon. Mr. Thurston and we (the Deputation) were at Keaumoku's. We attended again in the evening, and found all our scholars, old and young, diligently conning their lessons. This may be recorded as a great day for the Sandwich Islands. What was begun upon it may—nay, it must—influence, to an incalculable degree, the future state of all generations who shall dwell here, even to the end of time. We may quote a specimen of native teaching: Keaumoku, having made sufficient progress himself, was telling some of his people how to join a consonant with a vowel so as to produce a syllable; which he illustrated thus: “The consonant is Tani (the husband), and the vowel Vahine (the wife). Bring them together they become one, and they are something; alone, they are nothing.”

Aug. 9. The king continues not only very diligent in learning himself, but, so far as he knows, in teaching others. He is, however, very careful to have somebody near him, to correct him when he goes wrong in leading the new way, lest his followers should err after him. The eagerness for instruction is so great that all the little boys in the school are, daily, during their play-hours, in requisition as masters. Three chiefs, men of magnificent stature and lofty bearing, came early this morning to obtain a *kumu*, or teacher. They could engage none but a child, six years of age, lisping over its spelling-book. Finding, however, that he could tell his letters, and repeat his ba, be, bi, bo, bu, one of them caught him up by the arm, mounted the little fellow upon his own broad shoulder, and carried him off in triumph, exclaiming, “This shall be my kumu!” The lads, themselves, take great delight in reciting their simple lessons to the older folks, and helping their fathers and mothers to say their A, B, C. It is beautiful to behold one of these little ones

standing up amidst a ring of grown people, with the eyes of all *waiting* upon him, earnestly hearkening to his words, and repeating them from his lips, that they may impress both the sounds and the import on their memory. Nor is the implicit confidence, with which they receive his instructions, delivered with the ingenuous gracefulness of boyhood in its prime, the least interesting circumstance connected with this “new thing in the earth.” Did our Saviour set a child in the midst of his disciples, to teach *them* how they must receive the kingdom of heaven, and shall He not, out of the mouths of babes and sucklings, here, both ordain strength and perfect praise?

Aug. 11. The first Christian marriage that ever took place in these heathen isles was celebrated this morning. Thomas Hopoo and Delia, both inmates with the Missionary family, joined hands, and avouched themselves husband and wife, before a large congregation. Mr. Bingham performed the ceremony, Mr. Ellis prayed, and we had the satisfaction to sign the register, as witnesses of the contract. Mr. Ellis afterwards preached from Rev. xxii. 17: “Let him that is athirst come. And whosoever will, let him take of the water of life freely.” At the close of the discourse a man said, “I shall take this and tie it up in my cloth;” alluding to the practice of binding up dollars, or any thing particularly valuable, in one end of their *maro*, the girdle about their waist, which is, indeed, the only clothing of most persons here.

Aug. 13. This day the King and Queen of Tauai, the Governor of Maui, and their retinue of chiefs and servants, consisting of nearly twelve hundred persons, sailed for the Leeward Islands, on board of two brigs and two schooners, the decks of which were so crowded that the people could scarcely find room even to stand. The object of their

majesties on this expedition was to receive homage and presents from their subjects, and to collect sandal-wood. They took several persons with them as teachers, and among others our companions from Huahine, Auna and his wife, of whom they promised to take the kindest care. On their departure Kaahumanu (the queen) left express commands to her people here to leave off drinking spirits. This injunction extended to Rihoriho himself, who is greatly under her influence. It will be recollected that she was one of the wives of his late father, Tamehameha. This royal ordonnance against drunkenness was proclaimed from house to house throughout the town of Honoruru by the public crier employed on great occasions. Though this may have no very extensive effect, yet it is a good omen, and cannot altogether fail.

Aug. 15. On board the Piddler, Captain Meek, we saw a curious sledge from Kamschatka, made to be drawn upon the snow and ice-tracts by four or six dogs. The animals are harnessed by their necks with leather straps, and, instead of being guided with reins, are preceded by another dog that is loose, to lead the way; his own course being directed to the right or the left by the sound of a rattle, which the driver uses as occasion requires. The sledge itself is of ingenious construction, hollow like a canoe, three feet and a half in length, twelve inches across, and fourteen high in the lower part, but thrice as much at each end. The rider sits with his back inclined against the after part, his legs thrown over the sides, but resting on a ledge beneath, while he holds by a thong extending from side to side of the front part. The dogs will travel at the rate of eight or nine miles an hour, drawing nearly ten hundred weight, including the driver and his luggage.

Aug. 16. The king having expressed great admiration of

a watch-seal belonging to Mr. Bennet, the latter presented him with it as a token of friendly remembrance. Rihoriho gladly accepted it, and promised to adopt the arms and motto engraven upon it as his own.

Aug. 22. Ever since the arrival of the Mermaid, we have been packing and preparing for our return by her, according to agreement, to the Society Islands. This morning we sailed out of the harbour with a fair wind, amidst the cheers and salutes of all the vessels, and in sight of multitudes of natives whom we left standing on the shore. We had previously taken a most affectionate leave of the American Missionaries, and bade farewell to the king, his family, and those chiefs with whom we had formed an acquaintance, during our residence of five months here, as “the prisoners of the Lord,” having been providentially detained for purposes which future time will gradually reveal, but eternity alone can estimate.

Soon after we had gone on board, we were surprised by the appearance of Kamamalu, the favourite queen of Rihoriho, who had been absent at our parting with him, paddling towards our vessel, in a canoe, with only one attendant. When she had come within a bowshot, she sprang out of the canoe, dived into the sea, and emerged just under our ship's side, up which she readily climbed, and was presently on deck, expressing at once her joy and her sorrow—her joy on overtaking us before we had sailed, and her sorrow at our departure. After taking leave of us, her majesty jumped into the sea again, swam to her little boat, into which she flung herself with inimitable dexterity (the most skilful of our seamen would have overset a canoe with attempting thus to board it), seized a paddle, and quickly reached the shore.

The king had behaved in the most liberal manner to

Captain Kent, both on the former and the latter occasion, while he was in this harbour; having daily sent provisions for the supply of his whole crew. Before the ship sailed, at this time, he furnished a stock of hogs and goats, likely to serve for the whole voyage, and as many vegetables as could be used while they were eatable. Captain Kent was also charged with a letter to our sovereign, George IV., worded in English, as follows.

“Oahu, Sandwich Islands, Aug. 21, 1822.

“May it please your Majesty,

“In answer to your Majesty's letter from Governor Macquarrie, I beg to return your Majesty my most grateful thanks for your handsome present of the schooner, Prince Regent, which I have received at the hands of Mr. J. R. Kent.

“I avail myself of this opportunity of acquainting your Majesty of the death of my father, Tamehameha, who departed this life, the 8th of May, 1819, much lamented by his subjects; and, having appointed me his successor, I have enjoyed a happy reign ever since that period; and I assure your Majesty it is my sincere wish to be thought as worthy your attention as my father had the happiness to be, during the visit of Captain Vancouver. The whole of these islands having been conquered by my father, I have succeeded to the government of them, and beg leave to place them all under the protection of your most excellent Majesty; wishing to observe peace with all nations, and to be thought worthy the confidence I place in your Majesty's wisdom and judgment.

“The former idolatrous system has been abolished in these islands, as we wish the Protestant religion of your Majesty's dominions to be practised here. I hope your

Majesty may deem it fit to answer this as soon as convenient; and your Majesty's counsel and advice will be most thankfully received by your Majesty's most obedient and devoted servant,

“TAMEHAMEHA II.

“King of the Sandwich Islands.”

“To George IV. King of England.”

By whomsoever this letter may have been penned, under direction of Rihoriho (who here signs himself, after his father's name, Tamehameha II.), we can vouch for it containing the same sentiments as he had repeatedly expressed, through interpreters, to Mr. Ellis and ourselves. We left these shores, where a new era has assuredly commenced, with feelings very much exalted above those which had sunk our hearts on our first arrival, when we beheld their inhabitants wholly given up to the power of darkness, though the idols had been removed, and faithful men were preparing to turn them to light.

The following extracts from the journal of Auna,* our Tahitian companion, on a voyage to Hawaii (during our residence at Oahu), with Taumuarii and Kaahumanu, king and queen of Tauai, are so characteristic of the man himself—the simple-hearted Christian convert from the foulest idolatry—and also of the state of heathen society in these islands, that they cannot fail to interest every right-minded reader.

Auna's Journal.

“May 12. (Lord's day.) About eleven o'clock in the forenoon we went on shore, and were much pleased with the appearance of this place (Rahina, in the island of Maui).

* Translated for the Deputation by Mr. Ellis.

We found a great many chiefs and people collected together to welcome us from the ship. I asked Teaumotu, 'Whose is this house?' To which he answered, 'It is mine.' I said, 'Let us go in and worship.' He answered, 'Yes, let us go and pray there.' He and his wife, Keku-ai-ia, accompanied us, and so did Ranui Opiia, and several more, till the house was filled. I read a portion of the Tahitian Gospel by Matthew, and then prayed to Jehovah to bless them with his salvation. After the meeting, we sat down under the shade of the large tou-trees. Many gathered round us, and we taught them letters from the Hawaiian spelling-book.

* * * * * * *

" May 15. We were not joined this morning by any of the people in family worship, though several of them sat at the door and looked on. The chiefs and people of Marokai brought a present of food and cloth to-day to the King and Queen of Tauai, namely, fifty-four bundles of native cloth, forty-two live dogs, and twenty great calabashes of poi—paste made from taro-root.

* * * * * * *

" May 17. The people were very busy dividing the food and cloth, another great present having been received yesterday, namely, thirty-four baked dogs, thirty-eight calabashes of poi, and a quantity of cloth. I wrote several letters to friends in the Society Islands, to be taken to them by Mr. Ellis when he returns. In the afternoon we went on board to sail for Hawaii.

* * * * * * *

" May 26. Hawaii. (Lord's day). The captain of our ship, having lost his watch, applied to Kaahumanu, and it was found out to have been stolen by some of her people. So she ordered one to be put in irons on suspicion that he

was the thief, and sent all the rest to seek for it. We had public worship, but it was amidst very much confusion. The man in chains made a great noise, and those that were seeking the watch made almost as much. At noon it was brought back, having been sold by the man who stole it to some persons living here. The man in confinement was released, and the watch was restored to the captain.

* * * * * * *

“ May 28. About noon we anchored off the large district of Hiro. We went on shore towards evening at Nutwoke-manu, by the bank of a broad and swift stream of water. The place was well shaded with trees, and there was a vast deal of taro under cultivation. The houses were thickly scattered, and there were a great many people. Some had been out fishing, and they brought a present of anae (mulletts) for Kaahumanu. We went into a small house belonging to Rihoriho, and held our family worship. A few of the natives joined us. There was much singing and dancing to the beating of the huru till midnight.

“ May 30. We removed to Puhonua and Vairutu. The people of the land were glad to see us. One of them brought us some plantain-leaves, for which he had to swim across the river. He afterwards helped us to put up our temporary habitation. I talked to the neighbours, as opportunity offered, about the salvation of their souls. Many of them said, ‘ What you tell us is very good ; and, when our king turns to the religion of Jesus Christ, we shall all be glad to follow him.’

“ June 1. The chiefs were employed in preparing a large house for their visitors. I was walking about among them most of the day, telling them what good things God had done for our islands. With this they seemed to be delighted.

“ June 2. (Lord's day.) We had public worship in Opiia's house, who, with her husband and family, attended. But so great was the disturbance with the companies of dancers, the singing, and the beating upon the huru, that we could only have one service.

“ June 3. The people of the land brought many presents to Taumurarii and Kaahumanu. There were twelve baked dogs, sixty live ones, five hundred and ninety pieces of cloth, thirty-five calabashes of poi, and two large canoes.

“ June 4. Kaahumanu having commanded some of her people to go for the idol of Tamehameha, namely, *Teraipahoa*, it was brought to-day, with nine smaller idols, and they were all publicly burnt. My heart rejoiced in beholding them in the midst of the flames.

* * * * *

“ June 19. At Kairua, the residence of Kaakini, nephew to Kaahumanu, the chiefs brought us two hundred and twenty-nine fishes, twenty dogs, three calabashes of poi, and forty pieces of cloth. There was afterwards a grand huru. Thirty-three men played on the sticks, there were twenty-five dancers, and five great drums were beaten all the while.

“ June 20. To-day the chiefs brought four hundred baked dogs, and of cloth, mats, and other articles, four thousand. The feasting continued with terrible confusion all day long. Forty-one men danced in four rows; behind them were thirty-one musicians beating time on the sticks, besides five great drums. The people drank very much of an intoxicating liquor made from the juice of the sugar-cane. They often brought us some, and entreated us to taste, but we always refused, saying—‘ Once we were as fond of it as you are, but now we know it to be a bad thing, and therefore do not wish to drink it, and we advise you to let it alone also.’ But this was said in vain.

“ June 21. Kuakini, the governor, has presented to his visitors six hundred and twenty-two dogs, fifty-eight calabashes of poi, three feathered cloaks, and two canoes.

“ June 23. (Lord's day.) The chiefs were all gone to sport in the surf this morning. At noon they returned, and then we had public worship. I read a chapter in one of the Gospels, and afterwards prayed with them. Aore, Kuakini, and several others, attended. Many more came to our family worship in the evening.

“ June 24. In the morning Miomioi, a man belonging to the queen, was sent on board of the vessels to fetch eight of the idols which had been brought from the other side of the island, and were intended to have been carried to the king at Oahu. The reason why they sent for them now was—the man who had been left on board to take care of the goods was seized with illness in the night, and removed from the ship to the shore. The chiefs immediately said, ‘ It is the spirits of the idols which are trying to kill the man ; let us, therefore, send for them and burn them.’ In the afternoon the messenger returned with *Teraipahoa*, *Tetonemotu*, *Paparahaamau*, *Hatuahia*, *Kaunaruura*, *Maioira*, and *Akuahanai*. These were all soon after devoured by the fire, at which my heart rejoiced.

“ June 26. Early this morning Kuakini's men, who had been sent on board of all the vessels to search for idols, returned. The chief man then ordered his people to make a large fire, and he himself set to work to help them. So he and his people burnt *one hundred and two idols* on the spot. Then I thought of what I had witnessed in Tahiti and Moorea, when our idols were thrown into the flames, particularly those that were consumed at Papetoai and Patii ; and with my heart I praised Jehovah, the true God, that I now saw these people following our example.

“ Taumaarii and Kuakini talked a great deal with me this day about our destruction of the idols at Tahiti, and seemed very glad indeed that they had burnt theirs, though not all yet, for the people, they said, had hid some among the rocks.”

CHAPTER XXIII.

Distressing Weather at Sea—Nocturnal Beauty of the Heavens—Voracity of a Shark—A Coral Island—Sperm Whales—Woman dies on Board—Burial at Sea—Arrival at Rurutu—Reception by Natives—Chapel—Coral-formations—A Village—Ingenuity of the Inhabitants—Missionary Addresses—Adventures of a Chief at Sea—Introduction of the Gospel in Rurutu—Extracts from Missionary Letters—Idols exposed to Contempt—Raiatean Missionaries—Speeches by Natives.

Friday, Aug. 23. DURING the forenoon we (the Deputation, Mr. Ellis, and our ship's company) were becalmed, while a rolling cross-sea occasioned such violent pitching of our little vessel that some of us were more disordered by it than we had been before in all our voyages since we left England. Towards evening the wind sprang up, and our ship's motion became yet more distressing. The hogs and goats were exceedingly disturbed, and plunged about in their alarm; one of the largest of the former even leaped over the bulwarks, and was lost.

Aug. 24. The high gale of last night abated towards dawn, and we should have been again becalmed, but for the turbulence of the waves. We are now making our course eastward of the islands. Yesterday evening, amidst the fading glory of sunset, and through the gathering gloom of night, the snow-topped mountains of Hawaii, at the distance

of fifty miles, presented images of splendour that seemed scarcely to belong to this earth—glittering, then glimmering, then slowly disappearing, as we saw them between the flat sea and the arched sky. The rolling of our small bark, the flapping of her loose sails, the rattling of idle ropes, and the uneasiness of most of the living creatures, both human and brute, on board, made the day irksome and the night dreary.

Sept. 2. The last sentence, under date of Aug. 24, sufficiently describes the circumstances and feelings by which our patience was exercised during the intervening days. A comfortless calm, occasionally interrupted with a brief brisk gale, or diversified with heavy showers, continued all this while, and we made comparatively little way. A few tropical birds visited us, from time to time. These, when they came towards the vessel, or receded from it, were always welcomed or regretted, as inhabitants of shores invisible to us, which *they* could reach in a few hours on their wings of surpassing swiftness, while we were ever moving, yet never perceived ourselves nearer, by any way-marks, to the island-harbours which we sought. The evenings, during this interval, were often gorgeous with the array of clouds, intensely brilliant, dark or flecked with every hue the setting sun could shed upon their skirts, and modified in every form, fantastic, flimsy, or sublime, the varying winds could give them, as they came, and were, and went, we knew not whence, or how, or whither. The nights, too, after these twilight apparitions, were correspondingly serene and beautiful with stars; while frequent meteors, as we looked upon the figured firmament, startled us out of silent thought into sudden ejaculations.

Sept. 7. A shark gave us a singular proof of pertinacious voracity. In bolting at a bait, he ran off with a large hook,

which we saw hanging in his snout. He also received five or six horrid gashes on his back from a harpoon, which shared off large flakes of skin where it struck, and yet the reckless animal returned with desperate instinct to his prey, which he followed for several hours close to the stern of the vessel. Both he and we were disappointed when he escaped with life, but without the prize for which he had so long hazarded it.

Sept. 9. The wind has been steady and favourable for several days. The sky-light of the cabin having been taken off, a sudden lee-lurch precipitated poor Tommy, our favourite goat, through the opening. Happily his horns caught in the windsail which hung down, otherwise he must have fallen, with all his weight, headlong upon the captain, who lay asleep on a box below.

Sept. 19. Squalls, breezes, calms, and showers, alternately have helped or hindered us, during the last ten days. In the evening the man at the mast-head announced land, south-west, about fifteen miles off. Next morning (20th) we passed it within three miles. It proved a coral-lagoon island, on which we discerned cocoa-nut trees, towering above the thick underwood, but no inhabitants, except birds, of which several kinds were flying to and fro. We could not find this island in the chart. By lunar observation it lies South lat. $15^{\circ} 51'$. West long. $154^{\circ} 43'$. When we consider that not a sparrow can fall to the ground without the knowledge of our "Father which is in heaven,"—a solitary coral-rock, growing through ages into land, though never trod by human foot, yet peopled by innumerable myriads of insects, reptiles, and fowls, presents a province of God's universal empire, not for one moment forgotten or overlooked, in respect to its meanest ephemeral inhabitant, amidst the cares of the whole creation—so wise, so good is He;

and, oh ! the delight to think, that, in grace as well as in providence, He is "*our* Father in heaven."

Sept. 21. We have been carried several leagues past the latitude of Huahine, $16^{\circ} 42'$, which we hoped to have reached by this time, but have little prospect of soon doing so, at present. A shoal of sperm whales has been going parallel to our course, and not quicker than our vessel, about two miles to windward, in the same direction. There must have been many, as we repeatedly saw seven or eight of them spouting at the same time.

Sept. 23. The wind has been boisterous, and our vessel is rocked like a cork upon the water. We have been driven much out of our course, beyond the latitude of Huahine, and we can make no point eastward upon this tack.

The wife of the native Missionary Mattatore died in the night. She had been seized with an inflammation of the bowels some days ago, but had passed the crisis and was recovering, when she insisted on being taken on deck this morning. There she got wet with the flashing of the spray over the sides of the ship, and refused to be removed, till she was at length carried below by force. The dangerous symptoms soon returned, and she expired at midnight. Mr. Ellis, who conversed with her in her last hours, hopes that she, like the "woman who was a sinner," sought and found mercy. Her conduct at Oahu had brought disgrace upon herself, and occasioned much grief to her Christian relatives and friends.

Sept. 24. The remains of the deceased were this day sowed up in a strong canvass, weighted with two eighteen-pound balls, and committed to the deep, after suitable religious addresses had been delivered by Mr. Ellis, in the Tahitian, and by Mr. Tyerman, in the English, language, to the islanders and the crew, respectively. It is but a small

circumstance among the things that have been done under the sun, yet, as connected with the destiny of an immortal spirit, the record may hereafter awaken solemn thought in the minds of many living, and of some unborn,—that on the 24th day of September, 1822, S. lat. $18^{\circ} 25'$, and W. long. $150^{\circ} 51'$, the corpse of Mattatore Vahine, a heathen by birth, when all her people were heathen, and who died professing faith in the gospel, when all her people had renounced idolatry, was thus buried, with Christian rites, no more to be seen on earth, till the sea shall give up its dead, in the resurrection, at the sound of the last trumpet. From what point of the earth's surface, or the ocean's bed, each of us may wake up, in that great and terrible day of the Lord, is of small import, though the anticipation may make flesh and spirit fail, in speculating upon it; but to “wake up” in *his* “likeness,” and “be satisfied,” is verily the consummation of “the hope” of “his calling;” for then we shall “know what are the riches of his inheritance in the saints.”

“A life in heaven! Oh! what is this?

—The sum of all that faith believed;

Fulness of joy, and depths of bliss,

Unseen, unfathomed, unconceived!”

Sept. 28. We have lately had several glimpses of land, but have been prevented from making it. We calculate that we are sixty-nine miles from Rurutu, which is to the northward of us; consequently we have been carried far southward of the Society group; but, in fact, from the lightness of our vessel, and the variableness of the weather, since we left the Sandwich Islands, we may say that we have been at the mercy of the winds and the waves all the way, though never in apparent peril from the fury of

tempests. Our trust, however, has been in Him “who hath gathered the winds in his fists; who hath bound the waters in a garment.”—Prov. xxx. 4.

Sep. 30. At day-break we plainly distinguished an island, about seven miles in length, of which we had caught an imperfect view yesterday evening. It reminded us so much of the lovely spots with which our eyes had been formerly familiarized in the South Pacific, that, after an absence of six months in the North, we felt as though we were coming home. A high central peak, with lower eminences sloping towards the shore, and intervening valleys, through which ran fertilizing streams, supplied, in part, from mountain-cascades—these, with the luxuriance of tropical vegetation, at once reminded us of Tahiti, Huahine, Raiatea, and others, and made us long to be acquainted with this younger sister, as she seemed, dwelling alone amidst the solitary sea, and at so great a distance from “the family circles,” if so we may call the windward and the leeward groups. We did not yet know the name of this island, but stood into the bay before us, which forms the arc of a circle, receding about a mile from the open main, and three miles’ span from point to point across. At the head of this bay we were surprised to see several neat-looking white houses, built in the English fashion, as used in the Christianized islands, and on an elevation a staff, with a white flag flying upon it, as a signal that we were descried and invited to land.

Our boats were in such crazy condition that neither of them were fit to lower upon the water, and it was some time before a canoe of any kind came off to us from the shore. We began, therefore, to fear that we should neither obtain wood nor water, of both of which we were in such need that we had not enough of either left to dress the dinner of the day. Our joy was proportionately great when

we perceived a man coming towards us, paddling himself in an exceedingly small vessel, which proved to be nothing more than a poi-dish, about seven feet long and thirty inches wide. In this platter he buffeted the waves and dashed through the spray, upon the reef, which kept him employed, with one hand, continually, baling out the water. When, at length, he reached us, he seemed shy of drawing too near; but he told us that the name of the island was Rurutu, and that the king had sent him to enquire who we were, what we wanted, and whither we were bound. By our answer he was delighted to find that there was a Missionary on board who could speak his own language, and also some natives of Huahine. He now told us that his countrymen had but one canoe, which was almost rotten; for, having been for some time past employed in building a chapel and dwelling-houses, of a better construction than those of their fathers, they had neglected to repair or replace their canoes as they fell to decay. He added, that being expressly commanded by the king to return forthwith, after obtaining the information which he sought, he must now leave us, but we might expect another visit presently. And back he paddled, with great joy, to bear the good tidings to his people.

Scarcely had he landed when two vessels started from the shore; the one (that which he had mentioned) a canoe, built after the fashion of the country, with high stem and stern, both pointed, and the sides ingeniously carved; the other, the mere trunk of a tree, hollowed out and very clumsy. These were soon alongside of us. In one of them came, with the natives, an American, who had resided here seven years. But the ship's carpenter having by this time made one of our own boats tolerably water-tight, we immediately went on shore, accompanied by a native acquainted with

the passage through the reef to the beach. This was a narrow, irregular, crooked opening, just wide enough to admit the oars of our boat to ply between the coral-rocks, over which the surf was beating tremendously, and bursting from the right hand and from the left over our path, so that had one of the heavier swells fallen upon our crazy conveyance it must have been swamped instantaneously, and probably our lives been lost in the attempt to cross the intricate strait. But we were mercifully preserved, and reached the quay unharmed. Mr. Ellis and the captain had preceded us in the native canoe. A pier, a quarter of a mile in length, had been recently constructed of vast coral-blocks, as in other harbours of the Society Islands, which afforded a convenient landing-place. Nearly the whole population were standing on the beach to receive us, which they did with affectionate joy, as though we had been friends and brethren returning home, after long absence, rather than strangers and visitors from a far country. The king advanced to meet us. To him we were introduced by Mr. Ellis, who spoke the language, and well knew the history of his little kingdom. He is a young man, about eighteen years of age, very light-coloured, and of remarkably mild aspect and graceful demeanour. His consort also appears exceedingly amiable and modest. Their infant son may be compared with most European children in whiteness and delicacy of complexion. His majesty's name is Teurarii; he was accompanied by a tall chief, called Auwra, his friend and guardian, a dignified and agreeable personage. Two native teachers, from Raiatea, who had been sent hither eighteen months ago, were delighted to see and welcome Mr. Ellis, whom they knew, and ourselves, as the representatives of that Society through whose agency the blessings of Christianity have been communicated, from

shore to shore, throughout so wide a section of the South Pacific. After we had taken some refreshment at the houses of these two humble preachers of the gospel, where it had never been preached before, and where no Christian-born minister had ever laboured, Mr. Ellis preached to a congregation of about two hundred people, in the very commodious chapel recently erected, according to models furnished by the Raiatean residents. Here, our eyes were struck, and our hearts affected, by the appearance of certain simple yet signal trophies of "the word of God," which in these islands is verily going forth "conquering and to conquer." These were the spears, not indeed "beaten into pruning-hooks," but converted into staves to support the ballustrade of the pulpit-staircase; for the people here "learn war no more," but, all submitting to the sceptre of the Prince of Peace, they have cast away their instruments of cruelty with their idols.

In the afternoon we walked to a conspicuous rock at the western extremity of the bay. The road leads over the low ground between the water's edge and the foot of the mountains. This plain is about a quarter of a mile in breadth, and has manifestly been recovered from the sea, being a coral-formation, now well covered with earth, washed from the flanks of the adjacent eminences, which has gradually constituted a soil teeming with luxuriant vegetation. The plants, shrubs, and trees, are similar to those of Tahiti. We measured the trunk of one of the latter, and found the girth, at two feet from the ground, to be nearly seven yards; this enormous bole was hollow from the bottom to the top: the diameter at the root was twenty feet. When we reached the aforesaid rock, the object of our curiosity, we were greatly surprised (even after all that we had seen elsewhere of the kind) to perceive that it was a coral mass, rising

to the perpendicular height of two hundred feet above the beach.—In the evening we went over to the opposite side of the harbour, and examined a corresponding rock at the point there, which proved to be of the like structure, yet exceeding the former by one-third in bulk and elevation, being full three hundred feet above the shore. The unanswerable question naturally arises, Was the level of the sea, at any remote period, above these formations, as the coral insects are never known to work upward beyond high-water mark? Or, have these prodigious fragments of animal labours been heaved from their ocean-foundations, by some convulsion of nature, which has left them in situations where they never could have been raised by their minute architects, in the ordinary course of providence? In the sides of these cliffs are many caverns, richly adorned with stalactites, of the sulphate of lime, and multitudes of sea-fowl build and rear their young there.

The principal village is situated at the head of the bay, consisting of the chapel afore-mentioned, and from sixty to seventy houses, scattered at pleasant distances among the trees. These are pretty oval structures, built on platforms of broad stones. The materials are timber and bamboos, very ingeniously put together, rounded at either end, having roofs which present the cove of a Gothic arched ceiling within. They are often fancifully ornamented both externally and internally; the people of this little island being distinguished, above all others in these seas, for their taste and skill in finery of every kind, from the feathered helmets of their warriors to the carving on their canoes. The tatooing of their limbs appears to us less elegant than the style in which this barbarous art is executed in some other islands. In manners, dress, and language, they very nearly resemble the inhabitants of Tahiti and Huahine.

Their number is very small, not exceeding three hundred and fourteen at this time, though a few years ago, it is said, the population exceeded six thousand. A pestilential disease—ague and violent fever—broke out at that time, which continued, year after year, to sweep away multitudes, and had not the plague been providentially stayed Rurutu had, ere this, been a wilderness.

Oct. 1. In compliance with their own request, we met the people from every part of the island, at the chapel. Mr. Ellis explained the circumstances of our being providentially obliged to sail to the Sandwich Islands, when we had intended to go to the Marquesas; and how, as little of our own choice, we had been brought hither, by having been diverted from our course, and carried thus far beyond it, to witness, as it now appeared, what the Lord had already done for Rurutu, and to forward, so far as He might give us grace and opportunity, the greater things which we trusted He was about to do here. The Deputation, then, by aid of an interpreter, addressed the congregation in the name of the London Missionary Society, bidding them God's speed in the good work which they had begun, and praying that it might be effectually carried on. Auura, the king's guardian and prime minister, then addressed us in the most gratifying terms of friendship and Christian love; acknowledging the obligations of the king, the chiefs, and all the inhabitants, to the noble body of British philanthropists from whom they had received the gospel, and were already reaping and enjoying its happy first-fruits. He said, emphatically, "We have given up our island to Jesus Christ, to be governed by Him, as our king; we have given ourselves to Him, that we may serve Him; we have given our property to Him, for the advancement of his glory; we have given Him our all, and we desire

to be entirely His." The native Missionaries here then congratulated the meeting on this occasion, and hoped that our visit would prove a national blessing.

The circumstances under which Rurutu was visited by the gospel were, perhaps, the most remarkable among all those wonders of Divine grace which have been recently wrought in these uttermost parts of the sea. While the destroying angel was, day and night, passing through the land (as noticed before), slaying, not the first-born only, but, without regard to age, sex, or station, men, women, and children, till scarcely a twentieth part of the former population survived the unremitting and unsparing stroke—Auura, the chief mentioned in the foregoing paragraph, was haunted by a strange feeling which he could not resist, nor yet understand, except that it prompted him to leave his own in quest of some other isle, where he should *hear of something good*. He communicated the burthen of his thoughts to a friend, who heartily entering into his purpose, they influenced their wives, with a chosen number of their dependents, to embark with them, in a double canoe, and sail in search of happier shores, where they might themselves find refuge from the pestilence at home, or obtain help and deliverance from its devastation, for their countrymen. After a voyage of several days, they reached Tubuai, an island about a hundred miles distant from Rurutu. There they were hospitably received and entertained. Having refreshed their spirits, as well as reinvigorated their bodies, by a sojourn in that healthful spot, they re-embarked for their own island, hoping that the plague might then be ceased, by the abatement of the anger of the god from whom they believed it had been sent; or, if there were no other means of escaping from destruction, that they might persuade many of their perishing country-

men to emigrate to Tubuai, or any other island on which the curse had not fallen. In this attempt they were frustrated, being crossed by a tempest which drove them out of their track, and beyond their simple reckoning; so that, day after day, and week after week, they were rowing when they could row, right onward, they knew not whither, — or drifting, when wearied and bewildered they could do nothing better than yield to the current or the wind, that bore them along the surface of a measureless ocean — still hoping to light upon some fortunate isle, where they might land, if it were but to die, that they might escape being “devoured by the Evil Spirit of the great waters.”

Extracts from a Communication by Messrs. Threlkeld and Williams, Missionaries in the Island of Raiatea, dated Raiatea, Oct. 18, 1821.

“On the 8th of last March we saw a strange sail at sea, which made towards the reef, and appeared to be determined to hazard running on it, instead of bearing up for the proper harbour, a practice resorted to by the natives when in extremity. Perceiving their imminent danger, the chiefs manned our boats and went off to pilot the strangers safely into the harbour: when they arrived we found they were natives of the Island of Rurutu. They had come from Maupiti, touched on their voyage at Borabora, but could not get in for the contrary wind. They had been drifted about at sea for three weeks, and latterly, without either food or water, except sea-water, which they were obliged to drink. Contrary winds drove them from their own island; but the Lord, to whose merciful designs winds

and waves are subservient, protected and guided them to these islands. Maupiti was the first island they could make.

“ They were exceedingly astonished at the difference of customs here, particularly in seeing men and women eating together, and the Areoi Society, their dances, and every lascivious amusement, completely put away. When they heard of the new system of religion, and saw the people worshipping the living and true God, they were convinced of its propriety and superiority, and immediately begun to learn to read.

“ The chief, with his wife and a few others, went on shore at Borabora. Mr. Orsmond, the Missionary at that station, paid every attention to them during their short stay ; gave them books, and begun to teach them to read ; but, as the canoe and the greater part of the people were at Raiatea, they soon followed. They were about twenty-five in number, men and women. We set apart a certain time for their instruction, supplied them all with elementary books, and gave them in charge to our deacons, who were very much pleased with and diligent in the discharge of their new office. Their language being somewhat different, the deacons could make themselves understood better than we could.

“ Auura, their chief, paid particular attention, as well as his wife ; the greater part of the others appeared slothful. He appeared to appreciate the worth of knowledge, and the value of the good tidings of salvation ; his attention was great, and his questions upon general subjects very judicious ; but his attention to and questions upon our discourses were such as surprised not only the Raiateans but ourselves also. We think he possesses a very acute judgment so far as he knows ; and we have now indubitable evidence that he

is a true convert from idolatry to Christianity. Auura was continually expressing his anxious desire to return to his own land, and to carry to his poor countrymen the knowledge he had obtained of the true God, and his Son Jesus Christ, expressing his fears, in an affectionate manner, that when he got back he should find very few left, as the Evil Spirit was killing them so fast.

“ The brig Hope, Captain Grimes, from London, touched at Raiatea on July the 3d: we mentioned to the captain our wish to get these poor people to their own island; he, with a readiness which does him the highest credit, offered immediately to touch at their island, and to take our boat in tow, that we might have an opportunity, should our boat return from this, to us, unknown land, to open a communication with the natives. We sent for Auura, the chief, and his wife, who were highly delighted with the prospect of returning, but he raised an objection to going to his land of darkness, unless he had some one with him to instruct him and his people. We were rather at a loss how to act; however, we immediately called the deacons, informed them of the circumstance, and desired them to inquire who would volunteer their services to go as teachers to these poor people. They assembled the church, when two came forward, we hope with the spirit and language of the prophet of old, ‘ Here are we, send us.’ They were the very men we should have chosen, had we thought it prudent to nominate; but we left it to Him who disposes the hearts and thoughts of men according to his own will. Mahamene, a deacon, having a wife, but no children, was one; Puna, a steady, and we hope a truly pious, man, having a wife, with two children, was the other; they were both men we could ill spare, on account of their steadiness and our confidence in them; but such characters are the only proper persons

for such a work, therefore every other consideration was obliged to give way. To select a crew to bring back our boat was the next consideration ; as this took up the greatest part of the night, they had but a short time to get ready for the ship, which was to sail early the next morning.

“ The brig got under weigh the 5th of July, and after most affectionately committing Mahamene and Puna, with their wives and little ones, to the care of our Lord and God, in the presence of the congregation, we gave to each a letter in English and Tahitian, recognising them as under the patronage of the London Missionary Society, with our sanction, and recommending them to any captains of vessels that might touch at Rurutu.

“ As the vessel lay outside the reef, we were prevented from having a regular service ; but, though short, it was both affecting and interesting. At length we conducted our new fellow-labourers to the brig. The captain paid every attention ; took our boat in tow, and departed—leaving us anxiously waiting to hear in due season of their reception and success ;—nor were we disappointed.

“ Part of the night previous to their departure was spent in providing for them, as well as we could, those articles which they would find both necessary and useful. Every member of the church brought something as a testimonial of his affection ; one brought a razor, another a knife, another a roll of cloth, another a few nails ; some one little thing and some another ; we gave them all the elementary books we could spare, with a few copies of the Tahitian Gospel of Matthew. Thus we equipped them for this interesting little mission as well as our circumstances would allow.

“ On August 9th, after little more than a month’s absence, we had the pleasure of seeing the boat return, laden with prisoners, the gods of the heathen, taken in this

bloodless war, won by the blood of Him who is the Prince of Peace. They were six days at sea in the open boat. On reading the letters brought by the boat, we felt, perhaps, something of that holy joy and sacred pleasure that the angelic hosts will experience when they shall shout, *The kingdoms of this world are become the kingdom of our God and of his Christ.* The letters were from Auura,* the chief of Rurutu, and from Mahamene and Puna. The following is a translation of the letter of Mahamene and Puna, the two native teachers, to Messrs. Williams and Threlkeld, dated Rurutu, Friday, July 13, 1821.”

“ Rurutu, July 13, 1821.

“ May you two have peace through God, in your residence at Raiatea !

“ We think God has heard your prayers, because we received no ill treatment on board the ship, and because we are both now alive at Rurutu. Behold ! they have given to us this land,† not because we asked it, but because of their own hatred to the Evil Spirit. Pray earnestly to God, that we may have a permanent residence at Rurutu, whilst we are teaching them their letters, and to know the name of the Son of God, and showing them the evil of their ways. On the 8th July the meeting of the chiefs and king was held, when Auura‡ spoke thus to the chiefs and king. ‘ Friends ! this is my desire, and therefore am I come back

* Although Auura was with us only a short time, he made such progress that he had completely learned the Spelling-book, part of the Catechism, and could read in the Gospel of Matthew ; before he left he could write and spell correctly.

† That the people may be instructed in Christianity.

‡ The chief from Rurutu, who, with a number of his people, had been drifted ashore at Raiatea, and had requested teachers to accompany him to Rurutu.

to this land, that you may know the name of the Son of God, and the work of the Holy Spirit, in enlightening our hearts, and the mercy of God towards us. This is my desire, let the Evil Spirit be this instant cast into the fire. Is it agreeable to you, king and chiefs?—shall we burn the Evil Spirit even now?* shall we overthrow his kingdom? Do not any more let us worship him; never more let us implore him; let him have no more reign in our hearts. Let him have nothing in this land that has no teachers.† Let the government of these little lands become Jehovah's, and his alone, then my heart will rejoice through you. Behold! you thought I had been eaten up, in the depths of the sea, by the Evil Spirit; but, behold! I am not destroyed by him. He is the great father of all deceit. I did not know that God would give me to that land, Raiatea, where the word of God flourishes and grows; and, behold! God has also guarded me back again. Will it please you that we should all assemble together, at one place, and all eat together?’

“The king and chiefs answered thus: ‘It will entirely please us; we will receive and hold fast the word of life. We are glad because of your saying, ‘Burn the evil spirits in the fire.’ Let every thing made by our hands, as a god, be charred in the fire. Behold, you say, O Auura, we have spirits or souls—we never knew that man had a spirit within him—no, never!’

“Auura then answered thus: ‘I have one word more to say to you—These two men (the teachers) are chosen by the church at Raiatea. God caused the thought to grow in the hearts of the Missionaries, and, behold, they have sent

* The idols of the Evil Spirit.

† No Missionaries, nor Christian teachers, actually instructing the people.

them to teach us to read; because of their great love to us, these two are sent. The Missionaries think very much of them, for the Missionaries are very compassionate towards us. The people of Raiatea thought, in their regard to these two men, that they would be killed in our land, and that the boat would be seized by us. The Raiateans think our land is a barbarous land; therefore do not ill use these men, but behave with the greatest kindness to them, and then it will be well.'

"The king and chiefs answered—'It is quite agreeable to us.—Now do!'

"Then up started two men inspired by the Evil Spirit. One of the evil spirits said—'It is agreeable—it is agreeable: we will hold the good word!''* The other man, who was also inspired by the Evil Spirit, thus spake: 'I have seen the foundation of the firmament, up in the sky. *Taaroa* (the great idol)† brought me faith.'

"Auura then said, 'There answered the Evil Spirit; thus then *do* leap up, that we may see thee flying up into the sky. Do so, now, immediately. Truly thou art even the very *foundation* of deceit. The people of Rurutu have been completely destroyed through thee, and through thee alone; and now thou shalt not deceive us again—we will not be deceived again through thee. We know the true God; begone! If the Son of God stood in our presence, thou wouldest be ashamed.' When Auura had done speaking, he sat down.

"Mahameme then stood up, and said: 'You have agreed, and your desire is to Jesus, that He may save your spirits. Ye are the lands for which the Christians at Raiatea, Tahiti,

* Speaking feignedly.

† Or principal god.

Eimeo, Huahine, Borabora, and England have prayed. The churches, wherever there are Missionaries, have compassion upon the lands that have no teachers; therefore they subscribe property, that the word of God may be sent to the lands that are without teachers. The Missionaries of Raiatea have sent us two to teach you letters, and the name of the true God. May you be saved through Jesus Christ! Mahamene then sat down.

“Puna (the other teacher) then rose, and said, ‘Dear friends, this is my thought towards you, and affection grows in my heart now towards you, in your living in darkness, and in the shade of death. Behold, you are eating the food of death—the poisonous fish—and drinking the bitter waters. Behold, we are here before you, to make known to you the true God, that you may know Him. This I say to you, O king and chiefs! Prepare one place where you may all eat together, you, and your wives, and your children, and your king, at one eating-place; and there the Evil Spirit, who has just now inspired that man, shall be completely ashamed. He has no refuge; cast away every disgraceful thing from among you, for that is the reason he remains among you. You worship him, and he is accustomed to deceive you; but now be fervent in prayer to God that you may escape. Should you not listen to that word you will die, and you will bear the wrath of God, and you will be led by the Evil Spirit, you have now cast away, into the fire of hell; but if you regard the word and the name of the Son of God, you will in that means be saved. May you be saved through Jesus Christ!’

(Signed)

“MAHAMENE.

“PUNA.”

“To the Missionaries Williams and Threlkeld, Raiatea.”

“ The eating together (observe the Missionaries) was on the day after the above meeting, and was to be the test of the truth of the word of God : if they died, according to the predictions of the priests—namely, that any woman eating either hog or turtle would be devoured by the Evil Spirit, or any one eating on a sacred place would surely die, and be devoured also—then they would not destroy their idols ; but, if no one sustained any injury, they would then utterly destroy all their gods. They met accordingly ; and, after satisfying their appetites without sustaining any injury, proceeded to demolish totally the maraes—a work which was completely effected that day. It is worthy of remark that, when the boat first reached the shore, Mahamene and Puna, with their party, had knelt down on the spot to return thanks to God for their preservation, not knowing that the spot was sacred to Oro, one of their idols. The Rurutuans said immediately, ‘ This people will die.’ The party also ate inadvertently on a sacred spot. When the Rurutuans saw that, they said, ‘ No doubt they will die for this trespass on the sacred ground,’ and looked earnestly, expecting some one to have swollen or fallen down dead suddenly ; but after they had looked a considerable time, and saw no harm come to them, they changed their minds, and said, ‘ Surely theirs is the truth ; but, perhaps, the god will come in the night and kill them—we will wait and see !’ One man actually went in the night to the wife of the chief (Auura), who also ate part of a hog or turtle on the sacred spot, and said, ‘ Are you still alive ?’ When the morning arrived, and the Rurutuans found no harm had happened to any of them, they became exceedingly disgusted at their having been deceived so long by the Evil Spirit.

“ On the arrival of the boat with the trophies of victory,

a general desire prevailed to see these objects of adoration. Wishing to gratify all, we set apart an evening for the exhibition of the Rurutu idols. The large place of worship was lighted up with wooden chandeliers and cocoa-nut shells for lamps. Brother Threlkeld commenced the service with the hymn, 'Blow ye the trumpet, blow,' which had been translated into the Tahitian language; he then prayed, and delivered an introductory address. Brother Williams next read the letter from the chiefs, &c.

"The several idols were then exposed to view by three of the deacons. The first was the great national god, Taaroa, which was exhibited by Paumoana. This idol is a rude figure, made of platted sinnet, in the shape of a man, with an opening down the front, through which it was filled with little gods, or the family gods of the old chiefs, the points of spears, old slings, &c., of ancient warriors. He made some appropriate remarks on the great power of Jehovah in turning that people from dumb idols, saying that it was not by human strength. Formerly, he observed, war must have ensued, and blood must have been shed, before the evil spirits would have given up; but these had been obtained without either—by the power of God alone.

"Temaui then rose and exhibited Rooteabu, an idol inferior to the former, and made some suitable remarks.

"Uaeva next exhibited all the family gods, turning them first to one side, and then to the other, inviting every eye to behold them; and remarked on the superiority of this war to all the wars in which they had ever been engaged, ascribing the victory to Jesus, the great conqueror.

"One of the men who went in the boat to Rurutu, and returned to Raiatea, related, that, on the day they left Rurutu, a canoe, full of the natives of Rimatura, a small island about forty miles distant from it, also left it on their

return home. They had renounced idolatry, received books, and said they would go to their chief, and persuade him also to receive and learn the word of God. Puna and Mahamene wished to detain them; but as they promised not only to return to Rurutu, but to bring their chief and as many natives as they could with them, they let them depart.

“Another of the boat’s crew informed us of Auura’s great diligence in teaching his countrymen to read, and of his going from house to house, every night and morning, performing family prayer for them.”

(Signed by the Missionaries Threlkeld and Williams.)

The visit of Auura and his companions was a great event in the history of Raiatea, and their return to Rurutu was the commencement of a new era in the annals of that little island. In Raiatea the forlorn state of these adventurers excited the deepest sympathy. Their personal necessities were soon and bountifully relieved; but the compassion which the new Christians there felt towards the poor, blind, perishing countrymen of the strangers was not to be satisfied with less than offering some of their ownselves to accompany them home to carry the gospel thither, though it might be at the peril of their lives. Hence originated the first attempt to evangelize distant tribes by native converts, unaided by European Missionaries. Mahamene and Puna, aforementioned, were the willing and the chosen messengers of the church at Raiatea to the heathens of Rurutu. The effect of their teaching has already appeared. How zealously and affectionately the Raiateans espoused the cause of those whom the providence of God had cast upon their hospitality, and the grace of God had cast upon their

Christian charity, may be happily illustrated by two passages from the minutes of proceedings at the second anniversary of their little Missionary Association, held in May, 1821. These quotations will also be interesting as specimens of genuine native style:—

“Tamatoa (the king of Raiatea) said, ‘My friends, let us never be weary of subscribing our little property to the Missionary Society (*Mitinary Tyeté*) every May. Let us give our oil and our arrow-root to God, that the blind may see, and the deaf may hear; let us not be tired in this good work. We behold the great deep; it is full of sea; it is rocky and rough underneath, but the water makes a plain smooth surface, so that nothing of its rocks and caves are seen. Our lands were rugged and rude with abominable and wicked practices, but the word of God has made them smooth. Many other countries are now rugged and rude with wickedness and wicked customs. It is the word of God alone that can make crooked places straight, and rough places smooth. Then let us be diligent in the work of our Society, and continue our diligence till the rugged world is made smooth by the word of God, as the waters cover the ruggedness of the great deep. Let us, above all, be concerned to have our own hearts washed in Jesus’ blood; if so, God will become our friend, and Jesus our brother. This little property the Missionaries will send to the Missionary Society in London, that Missionaries may be sent to these poor Rurutus, that they may know the good word of God.’

“Mahamene said, ‘There were two captivities which existed formerly amongst us; the one was our captivity to Satan, the other was our captivity to the servants of the kings, or chiefs. Perhaps (said he) there is an individual present to whom the former will apply; for I know the cave

in which *he* took refuge several times when he was sought for, for a tabu (or sacrifice). But let him ask himself, if he is not still in captivity to Satan, and if he has escaped to the true refuge for sinners. The other *titi raa* (or captivity) was to the *teuteu arii* (or servants of the kings). These would enter into a person's house, and commit the greatest depredations; the *raatira*, or master of the house, would sit as a poor captive, and look on, without daring to say a word; they would seize his bundle of cloth, kill his largest pigs, pluck the best of his bread-fruit, take the largest of his taros, the finest of his sugar-canes, and the ripest of his bananas, and even pull up the posts of his house for fire-wood to cook them with. Is there not a man present who was obliged, and actually did bury his new canoe under the sand, to secure it from such desperate men? Now all these customs are abolished; we are living in peace, and without fear. But what is it that has abolished all these customs? Is it our own goodness?—is it our own strength? No; it is the good name of Jesus. We have now no need to place our pigs underneath our beds, and our little rolls of cloth for our pillows, to secure them; our pigs may run about where they please, and our little property may hang in the different parts of our house, and no one touches it. We are now sleeping on cinet bedsteads; we have now decent seats (sofas) to sit on; we have now neat plastered houses to dwell in; and the little property we have we can call our own. Let us look around us at the house we are in—Oro never showed us any thing of this kind. Look at the chandeliers over our heads;* look at our wives; how becomingly

* These chandeliers, of which there were ten in the chapel, were made of wood, turned, with cocoa-nut shells for lamps. The middle one sustained eighteen lights, the others ten or twelve each; besides which, branches, holding double lights, were fixed along the walls. When these, which had

they appear in their gowns and bonnets ! *Compare ourselves this day with the poor people of Rurutu, who have lately drifted to our island,* and behold our superiority. And by what means have we obtained all this ? By our own industry ?—by our own goodness ? No ; it is to the good name of Jesus we are indebted ; then let us send this name to other lands, that they may enjoy the same good.' ”

been placed, for the first time, on this occasion, were all blazing out, they presented to the natives such a spectacle of artificial brilliance as had never before been conceived, much less seen, among them, and called forth expressions of astonishment at the *customs* (inventions) of England, which appear to them to have no end. They, therefore, by way of distinction, call our country, *E fenuu marau ore*, or *the land of customs*.

CHAPTER XXIV.

Return to Huahine—Native Missionary Seminaries—Means of Grace—Deputation proceed to Raiatea—Conference—Ribbons of Bark—A Borobora Convert—Dungeons for Criminals—Tobacco, Sugar, and Salt prepared—Tamatoa, King of Raiatea—Trial and Punishment for Tatooing—Yoke-fellows—Pic-nic Parties—Superstitious Respect for a Scallop-shell—Raiatean Mythology—King formerly Worshipped—Feat of Juggling—Traditions—Investure of the Kings—Local Falls of Rain—Native Prediction.

Oct. 2. YESTERDAY evening, after taking a cordial farewell of our new friends in Rurutu, and each having planted a cocoa-nut, in the enclosure before the chapel, in memorial of our visit to this lovely little island, we re-embarked for Huahine, with a favourable breeze, south-east, which continued with us all day, and has already brought us far towards our desired and destined haven.

Oct. 8. We landed, on the 4th instant,—amidst thousands of welcomes from natives, hastening in canoes to meet us, or standing in crowds on the shore to receive us,—at Huahine. The vessel, in which we had performed this voyage—or rather these two voyages—to the Sandwich Islands and back hither (between six and seven thousand miles) was scarcely eighty-four tons burthen, and by no means in the best condition. But the Lord led us all the way, and mercifully hid from us some of our greatest perils until

He had delivered us from them. Then, indeed, we trembled to look back upon our very escapes, so signally was his good hand discovered—not when He stretched it forth, but as He withdrew it, after having accomplished our rescue. For example;—it was not till three days after our arrival here, that one of our crew, bathing and diving under our little bark, perceived that the rudder had broken two of the hinges or pivots on which it turned. Had the third yielded we must have drifted over the trackless ocean, till we had been carried to some friendly port, wrecked on some hideous reef, had foundered in the fathomless abyss, or perished for want of food; wood and water had actually failed when we reached Rurutu—and our vessel might have been cast (as native canoes on these seas occasionally have been) upon some barbarous coast, with “all dead men” on board.

Our friends at Huahine, both Europeans and natives, have been overwhelmed with joy, astonishment, and thankfulness, to learn the extraordinary circumstances of our late unintended visit to the Sandwich Islands, and those blessed results, on which we may confidently calculate, in the establishment of Christianity there.

Oct. 15. The people presented Captain Kent, of the *Mermaid*, with what is called a feeding here, in consideration of his attention to us, on our late voyages with him to and from the North Pacific. This feeding consisted of six large hogs, a great quantity of cocoa-nuts, some bread-fruit, and other presents of native growth or manufacture.

Oct. 16. At Mr. Barff's we held a long conversation on the importance of establishing a seminary in one of these islands for the education of native youths, expressly for the Missionary work, as there is likely to be a great demand for such to carry the gospel to stations unvisited yet by



View of the city of David, taken from the sea.

European Missionaries, and where indeed the latter cannot be spared to settle. Four promising boys, each about fourteen years of age, were mentioned by Mr. Barff as suitable candidates for such training, in which it was especially deemed necessary that they should be taught the English language.—We have also held confidential conversations with the Missionaries on various subjects connected with the economy, domestic and spiritual, of these remote establishments, which we trust will hereafter be benefited by the results of our personal observations on the spot, and our communications with the Directors of the Parent Society.

The *Sabbath* and *daily* devotions of the Christian converts here, including morning and evening family worship, and personal private prayer in retirement, being nearly the same in order and character with those which have formerly been described in Tahiti and Raiatea, need not be recapitulated here, further than by saying that, besides the public preachings and congregational assemblies for prayer, there are special meetings for children, for females, for married persons, for candidates for baptism, and other means of grace suited to all classes of the community. Huahine, indeed, is “a field which the Lord hath blessed.”

Oct. 21. This day we sailed on board of a schooner, belonging to Tamatoa, for Raiatea, which we reached in safety, after an exceedingly pleasant cruise, having the islands of the leeward group, with their numerous motus, continually changing attitudes to our eye, as we changed place, and viewed them from new points, by morning, noon, and evening lights and shadows, till the moon, rising from the ocean as night came on, threw all the mildness of her beauty over the scene. These volcanic islands appear to have been, as it were, flung upon the deep; but the hand that moulded their majestic forms by the agency of fire, and rooted

them in darkness, has, since the conflagrations became extinct, been clothing them with verdure, and crowning them with fruits, while sun and stars have brought uncounted seasons;—till now they sit upon the waters, and tower to the heavens, among those mighty works of wisdom and goodness in which man, were he not himself both evil and foolish, would at once acknowledge and adore the eternal power and godhead of the Creator.

Oct. 22. Messrs. Orsmond, Barff, and Bourne, having arrived from Tahaa, and all the Missionaries of the leeward group being present, we held a solemn conference with them on the various concerns of this station, especially on the removal of Mr. and Mrs. Ellis to the Sandwich Islands, and the establishment of two seminaries here, or at Huahine; one for the education of the children of the Missionaries, and another for preparing natives themselves to go forth as Missionaries to heathen lands, which our brethren were too few to visit and care for on the spot. It was unanimously decided that Mr. and Mrs. Ellis should be appointed to the new field of labour so providentially opened for them, and they were accordingly invited to undertake that charge by a letter, under the hands of the Deputation and all their brother Missionaries. No final determination could be adopted respecting the projected schools at present.

After the close business of this day, we were glad to refresh ourselves with an evening-walk along the southern beach. The neatly constructed houses of the settlement, in this and the contrary direction, are scattered amidst trees and plantations to the extent of two miles. Two streams fall into the sea in this line, over one of which a bridge, with wooden arches, has been thrown. On every hand we remark increasing evidences of enterprize and industry,

of peace and plenty, of social order and religious principle. Observing on the bonnets of many of the females bows of ribbon, of different tints and curious patterns, some of which were exceedingly rich, we enquired how they had procured such ornaments, and were amusingly surprised to hear that these gay articles were nothing more than slips of the flexile inner bark of the purau-tree, stained with various brilliant colours; and, moreover, that this discovery in native manufactures was the happy thought of a little girl at the school here, who had been rewarded with a real English ribbon for her ingenuity.

Mr. Orsmond mentioned a pleasing circumstance respecting an old man, of Borabora, who, under the idolatrous system, had been a famous priest, and enjoyed great wealth in land, hogs, and all the produce of the soil, as well as exercised corresponding influence by power and terror over the minds of the superstitious people; the kings and chiefs themselves living in awe of him. This man has heard the voice of Him who said to Matthew, the publican, "Follow me;" and he rose up, forsook all, and followed Jesus. In consequence of this, he is become comparatively poor, and no more than an ordinary person. Being asked, afterwards, whether he did not repent of having embraced a religion which had cost him so much, he calmly replied, "Oh, no!—while I was an idolater and a priest, I could never lie down to sleep in peace. I was always in fear of being robbed or murdered before morning. Often have I awoke in the night, trembling with horror; and then I have sprung up and run among the bushes to hide myself, lest any one should come to kill me. Now I go to rest without suspicion; I sleep soundly, and never run into the bush for safety, because I know no danger. I might lie on my mat till it rotted beneath me, before any

one would hurt me, by night or by day. I am happy ; and therefore I do not repent of what I have done."

Oct. 26. As we were walking along the slope of the adjacent mountain, at the height of about three hundred feet, we found two pits, fifteen feet deep, each the width of a common draw-well at the top, and widening downwards. We were informed that these had been dug, as dungeons, for two refractory and profligate persons till they should be brought to repentance. The one was a woman, who had run away from her husband, and got herself tatooed, contrary to the law. When she was let down into this solitary place she was told that she must remain there till she asked forgiveness and pledged herself to return to her husband. She continued contumacious for upwards of two days, when some of the loose earth, from above, falling in upon her, she was frightened, and thought it must be a papau, or ghost, that was coming to torment her. She therefore made a desperate effort, escaped from her confinement, and returned home, well disposed to submit to her offended partner, who received and forgave her. The other culprit was the man who had tatooed her, and he was kept in captivity till he manifested satisfactory signs of contrition. The sustenance of each had been a small portion of bread-fruit and water while they were in durance.

Around the dwellings and up the valleys there are about a hundred and forty plantations, on which tobacco, recently introduced, is cultivated. A person, named Scott, has come hither, from the colony of New South Wales, to instruct the inhabitants in the art of growing and curing this valuable article of commerce, as well as boiling sugar and preparing salt from sea-water on several of the coral motus off the shore. The fences of the inclosures are of bamboo, which thrives amazingly on this soil, overrunning the unbroken

ground, and frequently shooting to the height of from seventy to eighty feet.

We are told that Tamatoa, the king of Raiatea, in his youth was sovereign also of Tahaa, Borabora, and Huahine, not only possessing the lands, as royal domains, but the absolute *hau*, or government. Some years ago, a chief, called Tapoa, made war upon him and conquered him; but, with extraordinary magnanimity, left the vanquished sovereign in possession of the lands, usurping only for himself the government, which he exercised till his death. Since then Tamatoa has recovered his authority in this island, but has given Huahine to the sister of Pomare's widow, and resigned his nominal sway over Borabora and Tahaa to their respective kings. Tamatoa is of the genuine royal blood, which, from time immemorial, has supplied princes to all these islands, both windward and leeward. He is a personage of most imposing presence, being six feet three inches high, and amply proportioned: he has three brothers, of equal stature and corpulence, named Tahitoi, Taita, and Pahi. Since the gospel has been received here a code of laws has been instituted, whereby life, liberty, and property are secured to all the people; and neither chief nor king can violate either of these. In lieu of the power of spoiling his subjects, at his pleasure, the king receives for himself and his family three annual contributions of cocoa-nut oil in January, of arrow-root in June, and of hogs in October. The chiefs are paid their rents in similar commodities.

Nov. 4. We were present at a court of justice, at which the king took his seat beside his brother Pahi, who is the chief judge. The latter was gorgeously attired in his official cap and robe of feathers. On either hand of him were sixteen local officers, who have, two and two, the civil superintendence of the eight districts into which the island is divided.

Each of these, as the symbol of authority, held in his hand a printed copy of the laws, rolled up and inclosed in a joint of bamboo. The jury consisted of six persons of well-approved character. The principal cause, to-day, was one in which eight men were charged with having got some part or other of their bodies tatooed. They all pleaded guilty, and were sentenced according to circumstances; some lightly, this being their first conviction; but others, who had been punished in vain before, were visited more severely. One of the culprits confessed that, on the very day when he had completed the task of his former punishment—hard labour on the public works—he had gone to a cunning artist and been tatooed again. The truth appeared to be that neither men nor women of licentious principles were to be deterred from this vanity—to which they are infatuatedly attached—by such penalties, being quite willing to suffer them, from time to time, till the tatooing of their persons is completed according to their taste. A new mode of visiting this offence has, therefore, been adopted, which is more likely to be effectual in putting it down, namely, to scarify the tatooed parts, and make foul blotches where elegant devices had been pricked in.

This being the first Monday in the month the Missionary prayer-meeting was held in the afternoon, at which about seven hundred persons attended. On this day, likewise, every month, the people throughout the whole settlement divide themselves into bands, or companies, of ten or twelve families each, and hold a feast together. These parties are formed for the purpose of facilitating all kinds of common labour, such as building houses, clearing and planting land, &c. The natives are naturally loquacious and fond of society, and it is found that labour always goes on much more expeditiously, as well as pleasantly, where numbers are thus

made yoke-fellows—"many hands," according to the English proverb, "making light work." The lazy, also, by this arrangement, are compelled to bestir themselves, that they may keep pace with the diligent with whom they are linked.

In the evening we looked into several houses, and found in each one of these festive groups of neighbours, from forty to fifty individuals, seated round the room, the floor of which was carpeted with purau-leaves, on which their baskets and dishes of food were placed. The entertainments are, literally, *pic-nic* ones, each family bringing their own contribution, whatever it be, flesh or fruits, to the common stock, so that the banquet is made with little expense or trouble—the provision which would otherwise have served for supper to a dozen families, in as many dwellings, being eaten by the same persons assembled for social intercourse and innocent enjoyment under one roof. At an early hour they retired to their respective quarters, exhilarated, but not inebriated, and lay down in peace, after their domestic devotions, without fear of nausea or head-ache in the morning. We called at the house of Pahi, where the king and royal party were regaling themselves on the same simple fare as the humblest of their subjects, and needing no stronger beverage than cocoa-nut water to wash down the temperate morsels, or excite their animal spirits beyond that degree of cheerfulness which is favourable to the true pleasures of social intercourse.

Nov. 5. A small scallop-shell was brought to us, found on the reefs, remarkable for nothing in respect to beauty, shape, or magnitude, and yet an object of no ordinary curiosity, since, in former times, this species was an object of worship. The slimy animal that inhabited it was named *tupe*, and regarded with such reverence by its votaries that none durst hurt it on peril of the severest visitation of an offended

deity. Nor were its divine honours confined to the living; in the Po, the place of the dead, the god Oro was represented as employing this shell, with its indented edge, to scrape the flesh from the bones of newly-deceased bodies, previous to their being converted into pure spirits by being devoured by him, and afterwards transformed by passing through the laboratory of his cannibal stomach. The great Po, or burying-place, not for Raiatea only, but for the neighbouring islands, was here. Adjacent to the Missionary settlement there is a considerable lake, surrounded by trees, which, from some unexplained peculiarity, appear flat at top, presenting to the eye a long and level parade, on which the newly-formed spirits were said to dance and feast together, till, in a subsequent stage of their existence, they were converted into cockroaches.

Nov. 16. We have had daily consultations with the Missionaries respecting the best means of continuing and confirming the work of God here, and in other islands adjacent or remote, and are happy to find the brethren willing to hearken to any well-intended advice which promises to improve their usefulness at home on their stations, or to extend it abroad on shores unvisited yet by the gospel. Mr. Ellis's proposed removal to the Sandwich Islands has also occupied much of our attention, both in council and before the throne of grace.

Tamatoa, the king of Raiatea, is now about sixty-five years of age, and, as he is remarkably well acquainted, not only with all the events and circumstances of his own time, but with the traditionary lore of these islands, we have collected, in conversation with him, most of the facts and fables of which the history and mythology of a barbarous people are necessarily composed; but the facts are so few, and the fables so monstrous or so puerile, that we

can add little information on these subjects to what has been already recorded. He tells us that though his countrymen had gods many, and lords many, they had yet some indistinct notion of a God, who was not made by any one as the rest had been, and who was above them all. His name was Taroa. He was the parent from whom all men sprang:—these were, in their view, the population of the islands known to them. He was also believed to be the maker of the land, and they thought he could destroy at pleasure what he had made. This idea was probably suggested to them (if not derived from European information) by the changes which they observed in the coral formations around them. He was represented as living in a shell, which he cast from time to time, and as he did so the world grew larger and larger, till it had reached its full size. He is said to have made a woman, whom he himself married, and lived with her from island to island, assuming a different form in every one, as though he were another husband, till in each they had a family of children, and thus peopled all the islands.

The Raiateans had this tradition of the deluge. One of the gods, of enormous bulk, heedlessly gambolling at the bottom of the sea, got entangled by his long hair among the weeds, and, in his struggles to free himself, caused the waters to overflow the shores, and rise even above the highest mountains. In proof of such a catastrophe, they say that there are rocks of coral and shells found on the loftiest peaks, whither they could not have come in the common course of nature. When the flood rolled upon the land, some of the inhabitants fled to a neighbouring motu, a few yards only in diameter, and nearly level with the sea. Being asked how it was that the water overtopped the summits of their mountains,

and yet did not drown the refugees on that low island,—our informers replied, that they did not think of that.

Evil spirits, they believed, did not exist formerly, but were miscreated things of modern and corrupted times. This strange idea probably has its foundation in the origin of infanticide, which certainly did not prevail to any great extent till a late era, otherwise the islands must have been long ago desolated.

Tamatoa himself had been enrolled among the gods. This impious ceremony, with the particulars of which we must not pollute our pages, took place at the principal marae here, dedicated to Oro. As one of the divinities of his subjects, therefore, the king was worshipped, consulted as an oracle, and had sacrifices and prayers offered to him. There is now, we trust, good reason to believe that the same man is become a humble, self-denying, and devoted servant and disciple of the Lord Jesus Christ.—In what follows, we must be merely considered as narrators. Tamatoa assures us that, during the reign of idolatry, he has seen one of the priests, when the fit of demoniac inspiration was upon him, thrust his hand and arm up to the shoulder in the solid ground. And though one of these frantic hierophants could thus plunge his arm into the earth, as though it were water, yet, if the paroxysm went off while it remained there, he pretended that it required the strength of several men to help him to withdraw it. When this was done, the skin was found sound and undiscoloured, notwithstanding the violent friction it had encountered. Tamatoa is of opinion (notwithstanding the incredulity which we evinced) that no deception was practised; for the priest would perform this marvellous feat on any spot of ground, where the people desired him, while they stood around looking on, and some vainly endeavoured to do the

like; which indeed he himself could not achieve without his "enchantments." Captain Henry (son of the Missionary of that name at Eimeo,) also states that he has witnessed this prodigy of juggling himself, without being able to detect the fraud. The infuriated priest, on that occasion, foamed at the mouth, distorted his eye-balls, convulsed his limbs, and uttered the most hideous shrieks and howlings. After he had seemingly buried his arm, like a spear stuck suddenly in the ground, he held it there for a considerable time; then, drawing it out uninjured, he rushed towards the shore, and laying hold upon a large canoe, which ordinarily required three or four men to launch, he shoved it before him with apparent ease, and sent it adrift. He afterwards threw himself into the sea, wallowed about in it, and kept his head under water for a long time. When this act of the tragical pantomime was finished, he sat among the waves, and delivered his prophecies in very figurative and hyperbolical language, at the same time sufficiently ambiguous to be fulfilled in one of two senses, whatever might happen.

Captain Henry states that he was one day sitting in a large house, where many persons were assembled. At the opposite end of the apartment a signal was given for a certain one of the company to be put to death. The signal was nothing more than a significant wink, or downcast look, when the destined victim was instantly murdered. Alarmed at this treachery and violence, Captain Henry burst through the rotten fence of the wall against which he was sitting, and ran home as for his life. Soon after he saw the body of the unfortunate man, borne by the assassins past his father's house, bleeding and marking the way with a line of gore, down to the marae, where it was to be offered to "the abomination," there worshipped.

There was a tradition here that the sky originally lay flat upon the face of the earth and ocean, being held down by the legs of a huge cuttle-fish. But, at a certain time, a man named Maui dived to the bottom of the sea, and, grappling with the monster, utterly dismembered him; whereupon the sky flew up, and expanded into its beautiful convexity, resting on the horizon, and having the vertical sun as its key-stone. But Maui may have rendered his countrymen a much less doubtful service, as he is said to have invented the ingenious mode of obtaining fire by rubbing a grooved stick with a pointed one, as formerly described. If so, his name must be considered as the most illustrious on record, in this part of the globe, where, over thousands and tens of thousands of square leagues, no authentic account of warrior, legislator, or patriot, can be found of earlier date than the last generation. Indeed, there existed among the people no form of writing, hieroglyphic, or mnemonic (like the Peruvian quippos, or knots, and the Sandwich Island ropes, for registering population and taxes), but the traditions of past ages were literally oral. Almost every chief had among his dependents a priest, who learnt by heart from his predecessor, and taught to his successor, all the family anecdotes of his patron, and the national events of his own times. These accumulated memorials, some in prose and others in verse, were occasionally rehearsed at feasts and public assemblies, in the most exact manner, though frequently of great length, and embracing a vast variety of heterogeneous narratives, in which fiction and fact were inextricably blended. Tamatoa himself is an eminent chronicler in this way, and on a certain great national occasion, not long ago, traced up his own genealogy to Taroa.

When a new king was consecrated, by ceremonies too

filthy to be detailed, he was invested with the *maro*, or hereditary robe of royalty, of net-work covered with red feathers, and to which an additional lappet is annexed at the accession of each sovereign. This splendid train, which was wont to be wound about the body, and flowed upon the ground, is twenty-one feet in length, and six inches broad. The needle by which the fabric was wrought is still attached to it, and according to report no stitch could be taken with it, but thunder was forthwith heard in the heavens. The symbolical marks, which are apparent on the plumage and texture, indicate that many hundreds of human victims have been sacrificed, during its gradual making and extension, when the sundry monarchs, by whom it has been worn in succession, wrapped themselves with its folds, as their insignia of authority. This sacred *maro* has, therefore, never been completed, nor might have been, so long as the ancient system continued, for it was intended to be lengthened to the end of time, or at least to the end of empire in the island. Hence, almost every hand-breadth of the patchwork that composed it represented a separate reign, and reminded the national chroniclers of the prince's name, character, achievements, and the main incidents of his time; this robe might be regarded as an hieroglyphic tablet of the annals of Raiatea. Tamatoa has cast off this relic of idolatry, and sent it, as another trophy of the gospel victories here, to the Museum of the London Missionary Society.

Nov. 24. We have just had a remarkable instance of the occasionally limited locality of rains in these latitudes. At the settlement there has not been a shower all day; but on the mountain-tops, immediately adjacent, such floods have fallen that we can count twelve cascades pouring down with great impetuosity, and in large volumes, over the

rocks, into the valleys, from heights of not less than three or four hundred feet.

It is asserted that, many years ago, a native prophet, in one of his raptures, had predicted that ere long a large canoe, without an outrigger, would visit their shores, after which a great change would take place in the condition and manners of the inhabitants. Just before the first Missionary ship Duff arrived, it is also said there was a tremendous earthquake, which was felt throughout both groups. Since the accomplishment, in the best sense, of their traditional prediction, by the great moral revolution which has taken place, it was natural enough for the people to say, as they have done, that this rare prodigy gave warning that Satan's kingdom was about to be shaken as far as the convulsion extended.



Drawn by John Harris from a sketch by D. J. J. J.

CHAPTER XXV.

Visit to Opoa, the chief Seat of ancient Idolatry—Public Festival—Singular Appearance of the Feasters—Speeches—Tea-drinking—Breaking up of the Company—Expulsion of an Idolater from the Church—Ingenious Scruple—Den of the Evil Spirit—Strata—Creatures of the Sea—Romantic Tradition—Confessions of Infanticide—Marriage of Aimata and Pomare of Huahine—Confessions of a Sorcerer—One Hundred and Fifty-one Persons Baptized.

Nov. 30. WE have just returned from a visit to Opoa, the metropolis of idolatry, not in Raiatea only, but throughout all the South Pacific Islands, within a compass of five hundred miles. Hither, from every shore, human victims, ready slain, were sent to be offered on the altar of Oro, the god of war, whose principal image was worshipped here, with the most bloody and detestable rites. To describe the various maraes and their appurtenances, the priests and their sorceries, the sacrifices, feastings, and fightings of the votaries, at this hideous rendezvous, would only be to exhibit, in aggravated language, scenes of disgusting horror, similar to those which have, too frequently perhaps, already occupied our pages. Opoa was also the residence of the kings of this island, who, beside the prerogatives of royalty, enjoyed divine honours, and were in

fact living idols among the dead ones, being deified at the time of their accession to political supremacy here. In the latter character, we presume, it was, that these sovereigns (who always took the name of Tamatoa) were wont to receive presents from the kings and chiefs of adjacent and distant islands, whose gods were all considered tributary to the Oro of Raiatea, and their princes owing homage to its monarch, who was Oro's hereditary high-priest, as well as an independent divinity himself. Happily nothing but the ruins of maraes remain, and Opoa, flourishing in all the unpruned luxuriance of tropical vegetation, is one of the loveliest and most peaceful spots in all these regions of beauty and fertility. The population, since the removal of the king and his family to the Missionary station, on the shore, having forsaken their former haunts, this place, which for ages scarcely knew quiet by day or by night, is now a solitude.

Dec. 4. This day was celebrated as a public festival by the inhabitants of the settlement. The entertainment was prepared on the large *patu*, or stone pier in the sea, commencing at the length of a plank from the beach. On the last occasion of the kind, about six months ago, the company squatted on their hams according to the ancient practice, except the members of one family, who had provided a sofa, a table, and knives and forks for themselves, to the admiration, if not the envy, of all the rest. To prompt the people to industry, and by industry to increase their domestic comforts, the Missionaries, at that time, had strenuously recommended that all who meant to join in partaking the good fare, at the next opportunity, should, if possible, supply themselves with the like accommodations. And so cordially was the advice received, and so diligently acted upon, that, though a thousand persons dined

together, on this occasion, all were seated on sofas, chairs, or stools, with convenient tables before them, on which their provisions were decently set out, and around which they enjoyed their social meal, in such a manner as had never been witnessed before in their own or their fathers' times.

Before day-break, the people began to make the necessary arrangements. The rough coral pavement of the patu was overlaid with fresh grass, and an awning of native cloth was expanded over the whole space to be occupied, so as effectually to protect them from the fierce rays of the sun. Before noon all things were ready, and the guests had taken their places ; where each family found their own food, principally vegetable, and cooked in various ways. A few brought baked hogs and fish. The tables were covered with purau-matting, and native cloth. The utensils upon them, as may be imagined, were very miscellaneous. Those who had plates, knives, forks, spoons, crockery, or metal wares of any kind which could be used in eating or drinking, exhibited all their *papa* (foreign property), and handled the strange things with more dexterity, but not with more good humour than might have been expected, where each was determined to do his best, and to be pleased with what his neighbours did.

A large space in the centre was set apart for the Missionaries and the Deputation, where a table and chairs, with suitable covers, &c., were very satisfactorily furnished, under an awning, for our accommodation. We never beheld a more singular, nor indeed a more animating spectacle, when the eye contemplated it, with all the warm and grateful associations awakened by it in the mind. We counted two hundred and forty-one sofas, and about half as many tables ; the latter abundantly loaded with the rich provision which Nature throws from her lap at the feet of

her children in these remote nurseries of those who may yet be considered in their *minority* ; and where they have little more to do than to gather up her bounty from the ground, or, for healthful exercise, climb the trees to pluck it. There they sat, on every side of us, men and women, with their boys and girls, on the right hand and on the left, family by family, so cheerful and orderly that it verily did us good to look upon them, motley as appeared their costume and their dinner services, while they “did eat their meat with gladness, and singleness of heart—praising God.”

All the people, young and old, rich and poor, on these occasions, apparel themselves in their best ; and we were not more surprised than pleased to behold them, in general, so decently, and, in many instances, so gracefully clad ; though, in others, the mongrel mixture of European and native habiliments, on the same shoulders, was not a little whimsical. An aged chief, who was so wealthy as to possess both a white shirt and a black coat, had put the former over the latter, taking care that some of the cloth should be seen at the bosom, and the laps fall below the linen behind ; while an ample roll of native cloth was wound about his body. Some of the men had three *tibutas* (upper robes) piled one upon another, and not a few women seemed loaded with flowered and figured garments of native or English manufacture. Hats of bark or rushes, neatly platted, were worn by one sex, and bonnets, of the same materials, ornamented with silk or *purau* ribbons, curiously coloured, by the other.

After dinner various chiefs and others addressed the company, in brief and spirited appeals to their memory of the abominations of past times, and to their gratitude for the glorious and blessed changes which the gospel of Christ had wrought among them. They compared their present manner

of feasting, their improved dress, their purer enjoyments, their more courteous behaviour, the cleanliness of their persons, and the delicacy of their language in conversation, with their former gluttony, nakedness, riot, brutality, filthy customs, and obscene talk. One of the speakers observed, "At such a feast as this, a few years ago, none but kings, or great chiefs, or strong men, could have got any thing good to eat; the poor, and the feeble, and the lame, would have been trampled under foot, and many of them killed in the quarrels and battles that followed the gormandizing and drunkenness."—"This," said another, "is the reign of Jehovah—that was the reign of Satan. Our kings might kill us for their pleasure, and offer our carcasses to the Evil Spirit; our priests and our rulers delighted in shedding our blood. Now, behold, our persons are safe, our property is our own, and we have no need to fly to the mountains to hide ourselves, as we used to do when a sacrifice was wanted for Oro, and durst not come back to our homes till we heard that a victim had been slain and carried to the marae."

A shower of rain coming on in the afternoon, the assembly broke up for an hour or two, but rallied again in the evening upon the patu, to drink tea, or enjoy, as they call it, *pape mahauahana*—warm water. By the bye, *warm water* seems to have been a luxury unknown in these islands before the visits of Captain Cook. No utensils for boiling were found among the natives—no such process was employed in their cooking. An iron pot, when they had been taught the use of it, was the most acceptable present to a king or a queen, and the richest booty that a thief could lay his hands upon, when all were thieves by instinct, and had scarcely an idea of dishonesty, or rather, had none of honesty. The equipage for tea-drinking was quite as

heterogeneous as the dinner-services had been. Some had kettles, and others had tea-pots; these could manage very well together, if, in addition, one could raise a cup, a second a saucer, and a third a porringer. A few—a few only—had got tea, many had no sugar; but every one had something—whether an ingredient or a utensil—employed in preparing or partaking this favourite refreshment. A spoonful of tea, for example, was put into a kettle full of water, and brewed into a beverage very passable for such accommodating palates as were waiting to taste it. One party heated water in a frying-pan, and were happy to exhibit so precious a sample of outlandish luxury to their less fortunate neighbours. But the principal supply was from a large vat, or sugar-boiler, which was brought down to the shore, and filled with water slightly sweetened, but without any infusion of the Chinese plant. The variety of drinking-vessels was ludicrous—pots, plates, delf-ware, porringers, cans, glasses, and even bottles—but principally cocoa-nut shells, their own native and elegantly-sculptured cups. More enjoyment, with less indecorum, among so numerous a company of revellers, is rarely to be found in this world, where a feast and a fray are so often concomitants as to convert the words themselves into synonymes in certain regions even of civilized Europe.

When tea was over, and the company began to retire, it was amusing to see the people setting off to their homes in every direction, by land and water—these with their tables, sofas, and chairs, hoisted upon their shoulders—those carrying away their goods on board of canoes, or floating them on bamboo rafts, which they paddled along the coast. The owners themselves, to their credit, were in general the makers of their respective pieces of furniture, from the elaborate sofa to the joint stool, with the exception of the

front pillars of the former, which were handsomely turned by the only four artizans in the island who were privileged to use the lathe ; and, as these cunning craftsmen received a bamboo of cocoa-nut oil (nearly three quarts) for each pair of legs which they furnished, they have carried on a profitable trade during the last six months.

At nightfall nothing was to be seen but the flitting or fixed lights in the scattered dwellings, and nothing to be heard by the casual passenger but the song of praise, or the voice of prayer, in family circles at their evening devotions. Could the friends of Christian missions, in our native land, have witnessed this day's festivity in Raiatea, their hearts would have burned within them at the sight of so much temporal blessedness—besides the reversion of “a far more exceeding and eternal weight of glory” to the faithful—introduced by the religion of Jesus among a miserable tribe of outcasts, who, seven years ago, were perishing from the face of the earth by their own hands (it may be literally affirmed) laid violently upon one another in adult age, and upon their children as soon as they were born. Could the enemies of Christian missions, also, in our native land—alas, that there should be such !—could *they* have been spectators of the same scene, and partakers of the feelings which no humane bosom could have resisted on such an occasion, they must have ceased to be—for it would not have been in their power to remain any longer—enemies.

Dec. 6. At the evening meeting for the baptized, an old man, who had lately lost his wife, was charged with the heathen custom of having presented an offering to her spirit, by placing on the bed where she had usually reposed certain provisions for her use. The accused denied the fact ; but two deacons of the church being dispatched to his house to examine the evidence of his guilt, presently

returned with two pieces of sugar-cane, a fresh banana, and a cocoa-nut shell with some of the water of the fruit in it. The culprit still held out, and said that he had set the food there for his cats; but he was silenced by one of his neighbours coolly asking, whether it was usual for cats to eat sugar-cane? His fault, however, was directly brought home to him by a witness, who deposed, that he himself had gone into the forlorn widower's house, and asked him for that very cocoa-nut, which the latter refused, alleging that he had given it to his dead wife, and could not take it back from her. Thus convicted and confounded before the whole assembly, the old man acknowledged his offence, and begged to be forgiven, saying, "I loved my wife; we had lived very happily together; and, as her spirit might perhaps choose to come home again, I thought it would be a grievous thing if she should find no food prepared for her." Had he pleaded his affection, in mitigation of his superstitious infirmity, at first, he would only have been reproved and pardoned, on expressing due penitence; but his contumacious denial, and perseverance in wilful falsehood, had excited so much indignation, that it was proposed that he should be excluded, till he became repentant, from the same. There were about six hundred men and women present, and these, by a vote so nearly unanimous that there were scarcely ten exceptions, adopted and confirmed the sentence of exclusion. These people are very jealous and watchful against any revival of idolatry, and visit every apostate symptom with the severest penalty which their congregational discipline will allow.

Dec. 7. Some persons were found guilty before the local tribunal, this morning, of having killed a wild hog in the mountains, which they appropriated to their own use. As these animals, *feræ naturæ*, are royal game, each of the

poachers was adjudged to make five hundred fathoms of twine, towards the manufacture of a public fishing-net, for the benefit of the whole settlement. At the time of passing it, this sentence seemed wise and equitable; but one of the chiefs started a difficulty which could not in an instant be disposed of by unsophisticated minds, only just ceasing to do evil and learning to do well. "Would it be right," said he, "to eat fish which had been caught in a net made by men who had broken the law?" Such questions (and such are frequently asked of the Missionaries) may be deemed trifling and even foolish by superficial reasoners; but, in the circumstances of these converts from a system of moral imposture to a pure faith, they discover awakened intellect as well as genuine conscientiousness; and it is only by thus feeling their way with the most delicate application of their best faculties, that they can arrive at the whole truth on any point of doctrine or practice. When this people first embraced the gospel, the houses of the Missionaries were crowded, night and day, with eager enquirers after the way of righteousness; and the questions of these "unlearned and ignorant" men were often of so curious and subtle a nature, that the wit of an accomplished casuist, in refined society, could scarcely have suggested them, and which it would have required all his dexterity to escape, when to answer satisfactorily might be impossible.

Dec. 9. We visited several maraes on the northern side of the harbour, accompanied by an old man named Hopo, who, though a professed, and, we would hope, a real Christian, has an imagination haunted with many superstitious terrors connected with the idolatry under which he grew grey, and which, though the spirit be willing, the flesh is too weak to shake off entirely. At the extreme western point there is a vast projecting precipice, to the foot of which the sea

flows. Up this steep eminence the spirits of the departed were said to climb on their way to the Po, and Hopo says he has often seen them ascending, both men and women. The Po is a mysterious and unexplored cavern at the top of a neighbouring mountain, probably a volcanic crater, communicating, by subterranean passages, with a cave on the coast, which was shown us to-day, and the aperture to which is so small that a child of two years could scarcely creep into it. Hopo told us that this was the den of the *varu ino*, or Evil Spirit, who sprang out of it on careless passengers, and dragged them into its darkest recesses to devour them. The whole neighbourhood was so awful to his feelings that he would not accompany us to the ruins of an adjacent marae, where multitudes of the corpses of combatants slain in battle had been either buried or left to rot above ground. Many fragments of skeletons were still mouldering around this dilapidated temple of the god of war. Mr. Tyerman having brought away a scull, when we overtook Hopo he cried out with horror, *Tia papau!*—the term by which they equally designate any relic of the human frame, or the spirit itself—that which survives death. The old man could not be prevailed upon to come near the frightful object; and, when we had to ford a stream which interrupted our path, Mr. Tyerman's servant would not carry him across till he had laid it out of his hand. He found a boy, however, who carried it over after him at the end of a long stick. In passing several houses, men, women, and children, were all alarmed, and exclaimed, “*Tia papau!*” So difficult is it to eradicate from the mind impressions which have “grown with our growth, and strengthened with our strength.” Having stopped at a neighbouring spring which spread into a pool, and Mr. T. having taken some water into the scull to cleanse it from

the earth within the crannies, several natives observed the water dropping from it upon the ground, and, judging whence it had been drawn, they exclaimed, in lamentable tones, “ *Ue ne !*—alas, our bath is polluted !—our bath is polluted !”

At the bottom of the great Po, which is a cavern in the highest mountain of Raiatea, there is said to reside a most savage fiend, called Taihé, an ancient king who was exceedingly cruel to his subjects, and hated accordingly by them. One day he resolved to descend into this cave, and search out its secrets. Accordingly, taking with him his principal chiefs, they, at his request, by a fastening round his body, let him down into the abyss ; it being agreed that when he pulled a small string which was connected with the stronger they should instantly draw him up again. But, when the tyrant had reached firm ground below, it occurred to them that now they had a very ready way of getting rid of him. When, therefore, they felt him pull the string, they all let go the rope, and ran off, leaving him to his reflections ;—amidst which, escape being impossible, he perished by hunger.

Dec. 10. For several days past, the queen has been busily employed in weeding the ground which the king has in cultivation ; the royal family being as industrious as any other in the usual occupations of life. Tamatoa himself always prepares, with his own hands, the cocoa-nut oil which he subscribes to the Missionary fund, and he glories in this, saying, that it is his delight to do something for the cause of God, and towards the conversion of those who are still heathen.

Dec. 13. At the digging of a well, on the Missionary premises, we observed that the soil was vegetable mould and soft clay, to the depth of two feet ; and, through five

feet lower, composed of fragments of coral mixed with sand, in which were imbedded multitudes of shells, such as abound on the neighbouring reefs. We collected samples of forty different species. At seven feet the water flowed so copiously into the well as to render further sinking unnecessary.

Dec. 14. In the afternoon, accompanied by Messrs. Threlkeld and Williams, we went to examine the reef opposite to the settlement. It is about a quarter of a mile broad, and on the land-side not very deep, but perilously precipitous towards the ocean. The surface, which is nearly level with the water, is overgrown with the stems and ramifications of corals, forming forests and labyrinths to the eye, well-peopled with echini, crabs, cowries, and shell-fish, of the multiform kinds usually found on these shores—a motley and silent community, that lead their harmless lives in those enjoyments of which an existence half animal and half vegetable can participate, provided out of the inexhaustible resources of that Providence whose bounty fills “this great and wide sea” with the tokens of wisdom and might, not less “marvellous in our eyes” than the evidences of his eternal power displayed in the heavens when they declare his glory, and on the earth when “He crowneth the year with his goodness.”

There is a species of echinus on this reef of which the natives are much afraid—the spines, or rather stings, which are very sharp, occasioning exquisitely acute pain when inadvertently touched. These weapons of defence are curious microscopical objects, being singularly serrated along the edges, like shark’s teeth. The shell is of a rich velvet-black, hemispherical in form, with radiated spines, diverging in all directions, to protect the helpless inhabitant against its enemies. In the water these

creatures, with various others of the urchin-family, are remarkably beautiful.

Here, also, is a huge, unshapely, black or brown slug, (here called, *buhe*) from six to seven inches long, and five to six broad. It is caught in vast quantities, and not only regarded as a great delicacy by the natives, but, being cured, has become a valuable article of commerce to the China market, whither it is carried from many insular coasts of the Pacific, by American ships. One of these disgusting masses of morbid matter, endued with sensation, was taken into our boat; being wounded, the dying animal protruded all its entrails at the tail end, leaving the apparent body a mere thick skin. We have seen a number of lads fill three canoes in two hours with these sea-snails.

The natives have a romantic tradition concerning this reef—that it is the back-bone of the giant Honoura, who was so tall that his head glittered with the stars as they passed over it at night. When he came hither from Tahiti, his birth-place, he set one foot on the neighbouring island of Taiarabu, and with one step set the other on Raiatea. At his death his skeleton was cast into the sea, and the various bones were converted into coral rocks. From the reef we visited a beautiful little motu to the north, not more than a quarter of a mile in circumference—a fairy paradise to look upon, being wholly overrun with the *raau fara*, an elegant and odorous plant, now in full bloom, and bearing profuse clusters of flowers, thickly powdered with farina, which the people were wont to employ as a perfume. Flowers and scents, indeed, in their days of profligacy, were much used among them to attract favour; the latter are now regarded with aversion, and the former have lost their hieroglyphic meanings. When presented by persons of different sexes, according as they were accepted, rejected, or inter-

changed, the parties understood each others' minds. When the blossom was torn in two by a lover and his mistress, and each retained one half, it was a pledge of reciprocal fidelity till these parts should unite again—an impossible conjunction of the petals, signifying an impossible separation of their hearts.

Dec. 19. This evening, at the prayer-meeting of a select association of females, principally the wives and daughters of chiefs, including the queen, an inquiry was made whether any of them, when under the infuriating influence of idolatry, had destroyed their children. Six of those present acknowledged that they had respectively killed from one to six of their progeny ; a seventh said that she had never strangled a babe of her own, but many for other women. Being asked how she could find in her heart to do so, she answered that it then was her business, and she was hired to do it. Among the rest, one of the mothers before us said that she had destroyed her infant because she was nursing one of the royal family ; another, because she did not like the encumbrance ; and several, because they wished to be at liberty to leave their husbands when they were tired of them ; for married couples who kept their offspring generally remained together for life, unless some violent cause of quarrel arose, and compelled them to part. It was acknowledged, also, that women disposed to gad about, and live after their own inclinations, thought that to suckle children impaired their comeliness, and made them look old too soon. Those present (like others with whom we have conversed elsewhere) declared that they often seem to have their murdered children before their eyes ; and their own wickedness appears so great that they sometimes think it cannot be pardoned. But then, again, they have heard that the blood of Jesus Christ cleanseth from all sin, and this preserves

them from falling into despair. These, with one exception, were all young women, apparently from twenty-five to thirty years of age. They spoke with great humility, and, we had reason to believe, with sincere contrition, in respect to these sins of their heathen days; but their hearts and eyes overflowed with gratitude while they acknowledged the mercy of God in sending his faithful servants, and his word, to turn them from their evil ways, and shew them the path of life.

Dec. 20. We received a letter from Mr. Ellis, at Huahine, giving an account of the nuptials of Aimata, daughter of the late sovereign of Tahiti, and a son of Tapoa, the former conqueror of the Leeward Islands, whom, as an orphan, Pomare adopted, and gave him his own name. The youth is sixteen years old, and his bride fourteen. The parties met in the presence of their relatives, and, being mutually pleased, were forthwith betrothed to each other. The marriage was solemnized on Wednesday last (two days ago), at twelve o'clock at noon, in the large place of worship at Apootava. The spectacle, we are informed, was remarkably imposing and novel, both to Europeans and natives. The relatives of the youthful pair, the chiefs from Tahiti, and those of Huahine, with Fenuapeho, king of Tahaa, took their station within the area before the pulpit on the one hand; and the queen, at the head of her train of females of rank, stood on the other. Tamatoa, King of Raiatea, Aimata and Pomare (the bride and bridegroom), and the Missionaries, were placed between these groups, immediately in front of the communion-table. The space within which the ceremony was performed was surrounded by the *bue raatiras*, or yeomanry (the land-owners), who were marshalled three deep, to the number of a hundred and fifty. These, in honour of the occasion, appeared in

their native war-dresses—fine, white-fringed matting wound about the loins, with a robe of the same, thrown, broad and graceful, over the shoulders, and fastened across the breast. Each man rested on his spear of aito-wood, which he bore as a sign of the rank which he held in the state. Happily this exploded instrument of slaughter has now no other use than to adorn the triumphs of peace. The two principal raatiras were distinguished by their ancient helmets, superbly covered with red feathers, and surmounted with the tails of tropic-birds. The picturesque costume and stately carriage of these now holiday soldiers, thus supporting the dignity of their hereditary chiefs, and their royal visitors, added singular interest to the scene. The two kings, the queen, and all the members of their respective families, were clothed in the English style; the females having on white robes, with pink or scarlet shawls and scarfs, which produced a striking contrast to the quaint array of the native warriors ranged behind them. All present appeared very attentive and devout during the service, and Tamatoa, the venerable king of Raiatea, grandfather to the bride, more than once dropped a tear, as he waited to give her away to her future partner; but it was the tear of joy, for young Pomare was Aimata's own choice, and there was every prospect (according to human views) of their union being a happy one. At the close of the solemnity in the chapel, the royal parties, escorted by the raatiras, amidst discharges of musketry and cannon, returned to the house of Maeore, where a plentiful feast was prepared.

Dec. 21. Tamatoa and his family spent the evening with us. Faita, one of the king's brothers, who had formerly been a reputed sorcerer, very frankly acknowledged that his arts were deceitful, for they deceived and disappointed himself whenever he put them to the proof. There was, on

one occasion, a man who had given him mortal offence, and whom, therefore, he determined to conjure to death. Accordingly he enclosed (as the practice was) his own house with a fence all round, except at one point, where he left a narrow opening. He then swept the floor, arranged the furniture, hung the walls with cloth and garments of the finest texture, and adorned the whole with shells, flowers, and every toy or gewgaw which he thought could make it gay and attractive to the tutelar divinity, whose image he placed upon a stone in the midst, and prayed to it, day and night, saying, "Go to that man's house and kill him." It was the rule for the sorcerer to remain thus praying, and fasting all the while, at least five days, when the object of his enmity was to die; if not, it was plain that one of the anti-sorcerers (of whom we have formerly spoken) had been busy counteracting his enchantments and imprecations. But Taita grew so thirsty and impatient, at the end of the third day, that he broke the spell himself, by secretly stealing out to a spring, and drinking some water. He felt that all was spoiled by this indiscreet indulgence, and abandoned the process. These conjurors, he is now convinced, were, like himself, either dupes of their own silly craft, or arrant knaves, who, if they did not murder by surer weapons than their charms, availed themselves of incidental evils, such as contagious disorders, which they pretended that *they* had brought upon their countrymen, or had removed at their pleasure, in order to maintain a wicked influence over a credulous people.

Dec. 22. On this Sabbath a hundred and fifty-one persons, of both sexes, and various ages, including parents and their children, in families, were baptized by the Missionaries Williams and Threlkeld. The services on this occasion were very solemn, and a deep sense of the power of Christ

rested upon his church here, while so goodly a company was added to its members. In the evening we took an affectionate leave of our Christian brethren and sisters gathered from among the heathen, as well as their excellent teachers, by whom we have been hospitably entertained.

CHAPTER XXVI.

Deputation arrive at Tahaa—Appearance of the Natives—Water-spouts — Public Religious Services—Duties of a Missionary—Teachableness of the Natives—An Ex-high-priest—Battle and Reconciliation between Fenuapeho and Tamatoa—An old Custom—Description of Tahaa—Extraordinary Rock—Religious Address by the King—Equality of Justice—Marriage in Former Times—Remarkable Coral-reef—Coast-indentations—Motus—Ants—Large Draught of Fishes—Thievish Instinct of Hogs—Baptism of One Hundred and Ninety-eight Persons—Proper Names—Punishment for scandalous Crimes.

Dec. 23. WE left Raiatea in a boat, at eight o'clock in the morning, and before noon were landed at the Missionary station in Tahaa, where Mr. Bourne resides, and has assembled round him a considerable number of native dwellings. For himself he has built a commodious house—a palace for this small island—sixty feet long, containing a double suite of rooms, seven in all, with a handsome veranda in front, commanding a most enchanting view of Raiatea across the smooth lagoon, and Huahine, more distant, towering in mountain grandeur from the deep, and breathing, it might seem, the atmosphere of the upper sky, so ærial are the eminences, and so exquisitely harmonizing with the blue firmament and white clouds that surround them. Several pretty villages adjacent to the Missionary's abode adorn the

openings between the steep hills, that come down almost to the beach. A patu or pier, of huge unwrought stones, has been built to facilitate the landing of boats and canoes here, as in other islands which we have visited. This connects with another structure of the same kind, crossing a small arm of the sea, and forming a chain of communication with the various groups of houses scattered along the strand. The present place of worship is in the obsolete native style—purau-stakes supporting a long roof; but a new square pier is now in the course of being laid down in shoal water, which reaches a hundred and forty feet in length beyond the shore; and on this stable foundation, according to the favourite practice in other places, a substantial chapel, well walled and plastered, is to be erected with all convenient dispatch.

We were much struck with the personal appearance and dress of the natives of Tahaa, in which they seem superior to all their neighbours. They were assembled, indeed, in their best attire to welcome us, in the chapel, when their countenances not only expressed unfeigned pleasure on beholding us as their visitors, but shewed remarkable signs of health, intelligence and good-nature.

Dec. 25. Two water-spouts were observed gradually forming, and majestically passing between this island, Raiatea, and Borabora. The general phenomena of these resembled what we had previously seen, and have described at length elsewhere. But one circumstance, incident to the second of the two that appeared to-day, deserves notice. This spout was projected from the same mass of cloud, hanging over Raiatea, out of which the first had descended. It lengthened rapidly, and became well-defined along the edges, having a bright streak running vertically through the whole tube, which appeared to reach half way down from the cloud

towards the sea, the surface of which, though so far below, was considerably agitated, and presented the appearance of a small black vapour rising from the water, and spreading as it rose, till it became as diffused and not more opaque than a fleece of white fog. This followed the lower extremity of the water-spout in its course, but the distance between our eyes and the spectacle being, probably, seven miles, we could not discern whether the water were drawn upward from the sea, or discharged upon the latter from the tube. All that we could plainly ascertain was that there must be some connection between the moving column above and the floating ebullition beneath, because they accompanied each other; but there was no visible contact—indeed they seemed quite parted, having a considerable space between.

Dec. 28. We visited the sacred ground occupied by a royal marae, a mile westward of the station. This deserted pile, which belonged exclusively to the king, and was dedicated to Oro and his two daughters, was upheld for the convenience of finding a pretext to get rid, from time to time, of obnoxious persons, of both sexes; the men slain by assassination, or in war, being presented to the male idol, and the women to his female progeny, who were held to be as cruelly delighted with blood as their parent. But the human sacrifices brought hither were not allowed to remain and infect the atmosphere. When they had lain upon the altar till they became offensive, the carcasses were transported to Oro's metropolitan temple at Opoa, in Raiatea, which was the common Golgotha of his victims.

Dec. 29. At the public services four hundred adults and two hundred children were computed to be present, amounting to nearly the whole population of the district. Nothing is seen throughout this neighbourhood, from dawn till

nightfall, unbecoming of Christian conduct, on the Sabbath. Young and old appear, at least, and we doubt not many of them *are*, “in the spirit on the Lord’s day.” All go to and return from the house of prayer, quietly, seriously, and yet cheerfully. In their dwellings they read and sing, teach their children, conduct their family devotions, and enjoy their temperate meals which have been prepared on the Saturday. This is the more remarkable, because the people have not enjoyed the benefit of a resident Missionary’s labours among them for more than nine months, and previously they were not either often, or for any long time, visited by teachers. But they love the gospel. “Thy words were found and I did eat them,” said one of old; and so say these simple savages, who are just beginning to live upon the bread that came down from heaven, and to feel its nourishing and transforming effects. In their exhortations to one another, they have been heard to say, “Let us not be like the hog which greedily devours its offal, and thinks no more about it; but let us be like the goat, which carefully collects its food, and then goes home, and chews the cud in silence.”

A Missionary’s usefulness in these insular regions—so remote from continental intercourse, so separated into small communities—extends to every thing that concerns life or godliness. He has not only to instruct his charge in the principles of the Christian faith—the nature of gospel ordinances—ecclesiastical discipline—personal, relative, and social duties; but he must teach them how to act in all the stations and relations which they sustain; he must shew them in what manner they may build better houses, construct more effective canoes, manufacture domestic furniture, cultivate new crops upon their waste grounds, prepare oil, sugar, tobacco, cotton, &c. &c., for use, or for

commerce. In a word, it rests with the minister of religion to form anew the character, not of individuals only, but that character which shall henceforward, for ages, distinguish a whole people, who at his persuasion have abjured their idols, abandoned the vile customs of their ancestors, renounced the atrocities of war, human sacrifice, and infanticide, and, suddenly almost, have so bridled their profligate appetites that, where universal licentiousness prevailed, and neither constancy nor affection could be found,—the most exemplary sobriety, good-will, and decorum, prevail abroad; while, at home, relatives of every degree have learned to love each other with pure hearts fervently; and in their churches, rising from the ruins of idolatry, the members have learned “how good and how pleasant a thing it is for brethren to dwell together in unity;” and what they have learned they practise.

From the king, through all inferior gradations of society, these people manifest a surprisingly teachable disposition. They listen to the voice of the Missionary in the true spirit of discipleship. He has but to tell them what is evil, and they forsake it; what is good, and they embrace it. Nor is this childlike confidence in the instructions of their teachers in any degree attributable to imbecility of intellect, or indolence of habit. From what we ourselves have witnessed, independent of the testimony of the Missionaries, we are of opinion that, in mental capacity and discernment, they are nothing behind our own countrymen, so far as their talents or their taste have yet been put to proof. They are docile from an ardent desire to acquire wisdom, as well as from deliberate conviction that they are greatly deficient in that practical knowledge which those who teach it, in disinterested zeal for their welfare, have left their own land, and crossed the ocean, to communicate

to them. This may be affirmed generally of the population of those islands which are already evangelized ; but it must be acknowledged that there are still, in the most improved districts, too many exceptions—yet fewer, in comparison with the totality, than may be found in some Christian countries. These consist almost entirely of young people of both sexes, impatient of wholesome restraint, and who are recklessly resolved, so far as they can, without going back to the open abominations of idolatry, to follow the sight of their own eyes, and indulge the desires of their own hearts. These are the culprits whose offences occupy the native tribunals, and whose persons are pretty well known by being frequently seen on the public works—when they are sentenced to make roads, build piers, and twist cordage.

1823. Jan. 2. We have had a long conversation with Faaridi, who was formerly the high-priest of Oro, in this island, but now appears to be a genuine convert to Christianity. He is himself persuaded that he was, in some way which he cannot explain or account for, actually possessed of an evil spirit, which used to come upon him unexpectedly, without any excitement of imagination in himself, or voluntary assumption of prophetic frenzy to deceive others. He affirms that frequently, while sitting, in perfect composure, the foul fiend has fallen upon him like a dead weight upon his neck, under which he sunk to the ground, and writhed and wallowed there with horrible agony, till the foam thickened about his mouth, and words, unpremeditated by him, but expressive of infernal sentiments forced into his mind, broke from his lips. These were caught up, by the superstitious throngs that gathered round him, as inspired oracles; and life, death—war, peace—whatever happened to be the subject of his ravings—were

determined by these. On such occasions he could get for himself almost any thing he desired, and accumulated no little wealth by demanding hogs, cloth, and other property, as the price of his counsel, or at the peril of his malediction.

When Tamatoa, king of Raiatea, to whom Fenuapeho, king of Tahaa, was tributary, had overthrown idolatry at its head-quarters, Opoa, and thence commanded its abolition throughout all his dominions and dependencies—he (Faaridi) stirred up the king and people here to resist the decree, and fight for the altars and divinities of their fathers, not on their native soil only, if that should be needful, but to strike a bold blow and at once join the malcontents who yet clave to the old system in Raiatea, which island he might happily conquer for himself in such an holy war. Accordingly Fenuapeho, with his followers, promptly embarked, landed before Tamatoa was aware, and, being reinforced by insurgents upon the spot, presented a formidable front of battle. Tamatoa, however, soon collected a band of heroes. “Few, but undismayed,” they met Fenuapeho, with his far superior numbers, eager for blood and flushed with the assurance of an easy victory. But the conflict had scarcely begun, when the main body of the idolaters were seized with panic and fled on every hand. Fenuapeho, with his stout adherents, notwithstanding this fearful presage, maintained his ground, but at length was compelled to retreat. Being pursued and taken prisoner he was brought into the presence of Tamatoa, before whom appearing, not as an ordinary foe but as a rebel, he expected to receive instant death at his hand. But when he offered his naked breast to Tamatoa’s spear, the King of Raiatea nobly bade him live; and thus, by his merciful conduct towards the vanquished, taught them such lessons of Christianity that the king, the chiefs, and the people of Tahaa readily forsook

their gods, whom they had proved to be impotent against his God. Fenuapeho being restored to his little kingdom, by the generosity of his conqueror, not only nominally embraced the gospel, but, ever since his conversion, has been its ardent and consistent advocate and promoter. One of the first-fruits of his new profession was a striking evidence of its sincerity, for he established a Missionary Society among his subjects, who, though not exceeding eight hundred, of all ages, have raised contributions, in produce, to the annual value of seventy pounds sterling. Faaridi, astonished at the victory obtained by Tamatoa, was equally convinced, with the latter, of the irresistible power of the God of the Christians. Nor was he less affected by a sense of his mercy (an attribute of Deity never known before in these parts) in the clemency shewn by the King of Raiatea, when he had his enemies at his feet and might have utterly extirpated them. He, therefore, abandoned Oro and acknowledged Jehovah; nor do we learn that he has, since then, acted otherwise than became a true worshipper of the only true God.

Jan. 7. An old custom—one of the very few good ones which have survived the wreck of heathenism—was acted upon a few days ago. A man, of low rank, sent a great black hog through the district, with an intimation to all whom it might concern, that he wanted thirty-six fathoms of cloth. The carcase was carried from house to house, but no one would receive it, nor could any company of neighbours be persuaded to take the bait, tempting as it was, the practice being, in such a case, that whosoever tastes of the flesh is bound to do his proportion of the work, or furnish his quota of the commodity, required. Undiscouraged by his ill luck, and determined to try all fair means of obtaining his object, the owner forwarded

his pig to the king, who not being at home at the time, the queen received it and ordered it to be cooked. A number of women, who had themselves rejected the overture, hearing of her majesty's acceptance of it, and knowing that she must manufacture the whole quantity of cloth with her own hands unless voluntary assistance were given, *aro ha'd* her, that is, they had compassion upon her, which they shewed, first, by going to her and partaking of the dressed hog, and then by making each a portion of the quantity demanded, which was thus soon completed and sent to the poor man's house.

In the evening we attended the meeting of the candidates for baptism, of whom there are a hundred and thirty-six, men and women. We have frequently been struck with the native figures of speech used by these islanders in their exhortations to one another, as well as in their prayers. One said, on a late occasion, "If we do not acknowledge God in the bananas, which furnish so much delicious food to our mouths, they will appear in judgment against us for our ingratitude." Another remarked, "Let us not resemble the *bamboo*, which has a smooth and polished rind but is hollow within; let us not resemble the *raau fara* (a species of palm) which is hard and solid on the outside but rotten at heart; let us not resemble the cocoa-nut tree, which grows quickly but soon decays; but let us resemble the *ati* and the *miro*, and the *purau* trees, which have not only a sound appearance but are firm and solid throughout."

Jan. 15. We have just concluded a tour of this island during the past week. In general features, both of sublimity and loveliness, Tahaa appears so much akin, if the phrase may be allowed, to her beauteous sisters which have been already delineated, that we need not dwell on any topographical particulars. It is distinguished, perhaps, by

the number, breadth, and commodiousness of its harbours, with which the whole coast is indented, some running quite into the heart of the country. These are generally screened by precipitous eminences, which slope down to the water's edge in many places, and are luxuriantly clad with vegetation, herbage of the rankest growth, impenetrable thickets, or superb forests. Between the mountains and the beach, here, as elsewhere, there is, for the most part, a line of rich, flat land, while all the fruits found in corresponding regions are abundant on the various soils most congenial to them, from the marshy borders of the lagoon to the bare rocks on the highest hills. Comparatively, little of the soil is yet under cultivation; disease, drunkenness, debauchery, wars, assassinations, and infanticide, having awfully reduced the population antecedent to the introduction of Christianity with its humanizing and regenerating influences.

The inhabitants of Tahaa were esteemed among the bravest and the fiercest warriors of the west, but, from their proximity, were especially the terror of their neighbours the Raiateans. At the head of a bay, called Taata-luai, a singular rock was pointed out to us, the surface of which exhibits an inclined plane, between four and five hundred feet in ascent, at an angle of about 45 degrees. Here the youth of Tahaa used to exercise their limbs and their breath by running, at full stretch, from the bottom to the top without stumbling, stopping, or touching any thing except the ground with their feet. Those who could accomplish this were reckoned first-rate men for the feast or the fray. Champions from other islands frequently came hither to vie with the natives in performing the same feat, though few succeeded. Several of our native boat's company tried the experiment, but, though active able-bodied men, there was only one who could scale two-thirds of the elevation without

having recourse to his hands. The rock itself, in a geological view, is the greatest curiosity of the kind that we have seen for a long time. It is an agglomeration of basaltic columns, of different shapes and dimensions, some triangular, others four-sided. The shafts, which are about twenty feet long, all lie horizontally, and being exposed at one end, towards the valley, it is manifest that they are fragments which have probably been disrupted from the superior mountain, and, having slidden down the slope, remain in bulk at its base like a mass of sculptured ruins dislodged from the cornice of an ancient temple, whose walls, though dilapidated, still stand, in defiance of earthquake, war, and wasting elements—time's ministers of destruction.

From the declivity of another mountain, of far greater elevation, as we were cautiously descending, we were gratified with the appearance of a water-spout, in rapid motion, sweeping athwart the horizon, from Huahine directly towards Tahaa, and pouring down its contents with great violence upon the sea. At first it resembled a slender tube, depending from the cloud, but soon enlarged into a broad volume of dark, dense rain, which, though it threatened to come over our heads, was happily turned aside, and roared along the flank of the hill, drenching us with its skirts, and accompanied by so furious a gust of wind that we could scarcely stand upon our legs before it.

Jan. 17. At the meeting of the baptized several addresses were delivered by the natives. That by the king was worthy of a Christian patriarch, the character which Fenuapeho now nobly sustains among his willing and affectionate subjects. He warned them against resting in forms and professions of godliness, telling them that they had now *the outside* of religion—the Sabbath, the Scriptures, the ministry, baptism,

and the sacrament—but these, however excellent, would be of no avail unless they had a new heart and a right spirit *within* them. This prince is a faithful but stern dispenser of justice. His own wife and one of his daughters, on two several occasions, having offended, in a manner not to be passed over without flagrant partiality in their favour, were sentenced to do the usual portion of labour on the pier; and no person was allowed to help either of them to complete her task. In highly civilized society discreet statesmen may question the wisdom of degrading exalted personages, when they do wrong, by condemning them to vulgar punishments, but in the transition-state of manners which exists here, both the equity and the expedience of indiscriminating policy may be vindicated on legitimate grounds. The effect, at least, is good, and the only plausible objection against such equal justice, even in our country, is that the effect would be pernicious,—hard usage of the privileged orders being revolting to our notions of the courtesy due to rank and fortune.

The marriages of the common people, in former days, were simple compacts between the parties to live together as long as it suited their convenience or their caprice. But the *feia maua*, the order of kings and head-chiefs, celebrated their nuptials with extraordinary rites. When one of these high and mighty ones had chosen a wife he went and stood before the marae, while the woman cut down some sugar-canes which she brought and laid at his feet. The mother of the bride then cut her own person cruelly with a shark's tooth, and, having filled a cocoa-nut-shell basin with the blood which flowed from her wounds, she presented it to the bridegroom, who immediately threw both it and the sugar-canes from him, and the latter being considered sacred, nobody was allowed to eat them. A hog

was then slaughtered, and a feast concluded the ceremony. Polygamy was common in these islands among those who could support the expense of it. The present King of Tahaa had four wives; old Mauimani, of Tahiti, had upwards of thirty. This practice is now utterly abolished.

The islands of Tahaa and Raiatea lie within the enclosure of the same reef, in which there are only a few narrow openings that will admit the passage of large vessels. The water *within* this rocky circumvallation is generally shallow, affording good anchorage; without, the depth is unfathomable. The reef is from forty to fifty yards in breadth, and stands little above the level of the sea, of which the breakers are continually foaming upon it. This amazing mole is one mass of dead coral—as the material of which it is composed is called when the insects that wrought it have finished their labours, and die sepulchred in their own dwellings. For, as no successors can carry the masonry above their native element, when these cities of the deep (more populous than the world itself, reckoning man and the nobler animals only,) reach the surface, the generation of builders either becomes extinct or thenceforth extends the edifices laterally to unimaginable depths and breadths beneath the abyss. It has been indeed asserted that the coral-insects always commence their operations in shoal-water, or on the tops of submarine mountains, which may be higher from the bottom of the ocean than the Andes or Himalayans rise through the atmosphere; but, unless those regions could be explored, ten thousand fathoms lower than plummet ever sounded, it must remain a mystery, *whence* such minute agents begin their accumulations, *how* they carry them on without substantial materials, and *where* (except within the washing of the waves) it has been said to them, “Thus far shall ye go, and no farther.”

Tahaa lies northward of Raiatea, the straits between being from one to two leagues broad; the former about forty, and the latter fifty, miles in compass, though twice that length would scarcely measure the one or the other, if the bays and harbour were coasted. Tahaa, in particular, is so irregularly shaped that the people themselves compare it to the cuttle-fish, the projecting headlands and intrusive creeks resembling the many tails or tentacula by which that animal, so frequent in these seas, catches its live food, and which, being furnished with suckers, have power, in the larger species, to detain a man under water till he is drowned, as by an incubus, and becomes the monster's unresisting prey. Tahaa and Raiatea (like a well-wedded couple) are also distinguished beyond others of the group to which they belong by the number of beautiful little motus that peep above the water around them, and might pass for their infant progeny. Nor need this be regarded as altogether a fanciful assimilation; these motus all stand upon the reef, waving their palms over the lagoon; and, if the invisible architects continue to aggrandize them, only atom by atom, through a computable period, they must arrive at length at the state and dignity of islands. Not less than fifty-four of such dependencies encircle Tahaa alone. These, though unpeopled, are valuable property, claimed by the land-owners of the opposite district of the mother land; and they are much frequented for the fruits spontaneously produced upon them, and the fish which abound on their shores.

Jan. 29. We find two species of ants here, of which the most annoying are the most prolific, swarming every where, and devouring all they can penetrate and swallow, with their locust-like jaws and wolf-like stomachs. The comparatively innoxious species are barely half the size of

the English ant, whereas the destroyers are ten times their bulk and number. These pests are surprisingly active, and in doing mischief indefatigable. Our friends, the Missionaries, are obliged to place their provisions on pedestals standing in water-vessels, to fortify them against these ravenous marauders, whose strength is yet more remarkable than their subtilty of instinct and perpetuity of motion. A single insect of this kind seized upon the spine of an echinus, three inches long, and which must have contained both bulk and weight several hundred times exceeding those of the ant itself. The latter, notwithstanding, dragged away the booty with apparent ease. A few of these insects will attack one of the huge brown cockroaches of this country, quickly overpower, kill, and hurry the carcase off to their holes. This morning Mr. Tyerman had taken a large mosquito, and laid it upon his desk for the purpose of microscopic examination. Two of the smaller ants, being on the scout, found it, and immediately fell to the work of demolition. These were presently joined by six of their comrades, whose assistance was both timely, and, as will be seen, well rewarded. The long wings and legs being unmanageable, except on the spot, the whole party united to gnaw them off, and lay them aside. They then divided the body from the head and shoulders, when (as it appeared to us) the two first ants, to whom the property belonged, each carried off his moiety of this most precious part of the prize, and abandoned the offal (the wings and legs) as the perquisites of their auxiliaries, who soon left nothing of their share unconsumed.

Jan. 30. We witnessed the division, on the shore, of an extraordinary draught of fishes, of the salmon species, which loaded two canoes. There were a hundred and thirty-two, weighing, on an average, seven pounds each, or more ;

probably half a ton in the whole. They had been caught, in the course of the day, with a large new net, in the making of which almost every body in the island (we were told) had had a hand. The man to whom it belonged, some days ago, sent two hogs round the country, announcing that he wanted a net of such dimensions immediately ; and, since nearly all the people had tasted of the savoury meat, each was thereby bound to take a part in the manufacture of the article required. As this was the trial of the net, the products were considered sacred, being first-fruits, and, according to ancient custom, were presented to the king. But, though Tamatoa received all this mass of fish, he took no more for the use of his own family than they could eat at a meal ; and the rest, after selecting a few of the finest for the Missionaries, he ordered to be distributed among the people, by whom they were carried joyfully to their homes ; and it might be said that a whole population supped on fish that evening. The loathsome practice of eating fish raw was common in the Society as well as the Sandwich Islands, and probably occasioned some of those diseases which, in addition to habitual cruelty and profligacy, had dreadfully thinned the population during the last half century. Notwithstanding the warnings of the Missionaries, and the experience, in some cases, of immediately fatal effects, from the indulgence of a gross appetite, many of the natives are yet addicted to this as a luxury. Whether by feeding on such indigestible food, or otherwise indulging themselves to excess in consequence of the plentiful supply, several persons were seized with severe illness in the course of the night, and had reason the next day to lament their intemperance.

But the ants are by no means the only destructive animals here—the hogs may dispute with them the prize of devastating voracity. They devour or destroy all

before them. They rob the very ovens of the food preparing in them, not sparing the flesh of their own slaughtered companions which may be deposited there. These ovens, it will be recollected, are scooped in the ground and fired with wood, under the ashes of which, with the addition of heated stones, the provisions are laid, and covered up with earth, till the batches are sufficiently baked. The swine, whose wits, in this respect, are as sharp as their appetites, will carefully open such *tumuli*, grub out the hot stones, and, seizing the delicious morsels, run, with the spoil smoking between their teeth, to the next water, into which they plunge it to cool, and then greedily enjoy the repast. This morning it was discovered that seven or eight hogs, old offenders, had committed a burglary upon the large oven near Mr. Bourne's house, in which nearly forty bread-fruits, split, and intended for breakfast, had been placed. The whole apparatus had been demolished, the earth, ashes, and stones were scattered abroad, and the precious contents consumed. Scarcely any fence will preserve plantations from their invading prowess, in mining, sapping, and storming, when they are sufficiently tempted to make the effort. They will walk round a large enclosure, trying every yard of paling or wattling to discover a flaw through which to effect a breach. If the persuasion of insinuating snouts, or the violence of rampant feet, will not accomplish this, they will retreat ten or twelve yards backward, and rush head foremost against the obstruction, through which they seldom fail to make a neck-or-nought entrance. When one of these ravenous animals is happy enough to find a banana-tree with a bunch of ripe fruit suspended above his reach, but not above his ambition, he does not waste his strength, like Æsop's fox with the grapes, leaping at an unattainable object, but wisely and

leisurely sets himself to gnaw through the trunk, and bring the treasure to the ground; and this he will never relinquish, though he toil for hours, till his industry has been rewarded, and he literally eats the fruit of his labours.

Feb. 9. Having been detained here by contrary winds during the past week, after we had taken leave previously to embarking for Borabora, we had the privilege, this day, to witness the baptism of a hundred and ninety-eight candidates, of whom eighty-four were adults and a hundred and fourteen children. Of the latter, sixty-five were boys and forty-nine girls; and of these ten or twelve only appeared to be upwards of seven years old. It was an affecting consideration, as we looked upon the lovely and innocent countenances of these little ones, to reflect that a large majority of them owed their lives to the gospel. These ought indeed to be children of God; for, previous to their birth, two-thirds of the infants that came into existence were put out of it as soon as they breathed the atmosphere of a region under the dominion of the prince of the power of the air, who wrought in the hearts of parents "without natural affection" to destroy their own flesh and blood. There have now been baptized, in Tahaa, four hundred and sixty-eight persons, old and young, all of whom are under Christian discipline and daily instruction. These constitute two-thirds of the population; the remainder, with a few idle or profligate exceptions, attend the schools and the public means of grace.

Feb. 10. A youth, not more than sixteen years of age, having been found guilty of attempting to persuade another boy, younger than himself, to be tatooed by him, was sentenced to be daubed from head to foot with black and white. He was then tied to a pole, and carried upon men's shoulders, before all the inhabitants of the district, to the

pier, where, being laid down, the lad whom he had tried to seduce to a heathenish custom was directed to flog him smartly till he begged pardon, and promised to leave off his wicked ways, for this was not the first offence of the kind of which he had been convicted. He was accompanied to and from the place of punishment by a crowd of young folks, who shouted and hooted at him.

Feb. 11. The following are the names of a few of the persons who were baptized on Sunday last, and we give them as specimens of the style and character of such appellatives:—*Maro*, a girdle; *Moiri*, cloudy; *Fara e*, another pine-apple; *Tipape*, a water-fetcher; *Reiatura*, neck of a god; *Haamarurai*, a cloudy sky; *Teaparai*, lost in the clouds; *Ariiori*, a dancing king; *Viivii*, polluted with mire; *Vaiarii*, water for the king; *Faretaata*, a house full of people; *Otahia*, a laughing-stock; *Vahapata*, a mouth that sputters out food as children; *Pauma*, a kite; *Uvini*, a parrot; *Ohi*, a bamboo; *Raipoai*, a hungry sky, &c. &c. It is often difficult to ascertain what meaning is associated with the words of which proper names are composed, the literal sense being almost none at all.

Feb. 12. Four men and two women being convicted of indecent practices, to the great scandal of the neighbourhood, and the confirmed disgrace of their own characters—similar crimes having been proved against all of them before, and the chastisements then inflicted having failed to reclaim or deter them—they were condemned to be fastened singly to a kind of pillory, and carried upon the shoulders of stout men all through the settlement, and back again to the pier, and there compelled to finish the work which was uncompleted under their former sentences; after which new tasks were assigned to each, which they would scarcely be able to perform in less than several months. All the stones which are

employed in building the pier must be brought by the convicts out of the sea, from a considerable depth; and being of no small weight, the drudgery, one might suppose, in such a climate as this, would be intolerable; but, severe as it is, there are those who seem to disregard it, or rather love their crimes in spite of it; and here, as elsewhere, culprits who have oftenest suffered the penalties of the law are most hardened in their iniquity, and reckless of its wages—shame, toil, and servitude.

END OF VOL. I.

VALUABLE WORKS ON MISSIONS,

PUBLISHED BY WESTLEY AND DAVIS, STATIONERS' COURT,

BOOKSELLERS TO THE LONDON MISSIONARY SOCIETY.

1. MISSIONARY VOYAGE TO THE SOUTHERN PACIFIC OCEAN, performed in the years 1796, 1797, 1798, in the ship *Duff*. Plates and Maps, royal 4to. £1 1s.

2. THE MISSIONARY GAZETTEER; comprising a Geographical and Statistical Account of the various Stations of the Church, London, Moravian, Wesleyan, Baptist, and American Missionary Societies, &c., with their Progress in Evangelization and Civilization. By the Rev. CHARLES WILLIAMS. 1 vol. 12mo. price 12s. boards.

3. LETTERS ON MISSIONS. By W. SWAN, Missionary at Selinginsk. With an Introductory Preface, including Remarks on "The New Model of Christian Missions." By W. ORME, Foreign Secretary to the London Missionary Society. 12mo. 5s. boards.

4. JOURNAL OF A NINE MONTHS' RESIDENCE IN SIAM. By JACOB TOMLIN, Missionary. 18mo. bound in cloth, price 2s.

1. COMMUNION WITH GOD; or, A GUIDE TO THE DEVOTIONAL. By ROBERT PHILIP. 18mo. bound in cloth, price 2s. 6d.

By the same Author,

2. CHRISTIAN EXPERIENCE; or, A GUIDE TO THE PERPLEXED. Second Edition. Price 2s. 6d. cloth.

3. MENTAL DISCIPLINE; or, HINTS ON THE CULTIVATION OF INTELLECTUAL AND MORAL HABITS. Addressed particularly to Students in Theology, and Young Preachers. By HENRY FORSTER BURDER, A.M. To which is appended, "An Address on Pulpit Eloquence." By the Rev. JUSTIN EDWARDS. Third Edition, considerably enlarged, 12mo. price 5s. boards.

By the same Author,

4. FOUR LECTURES ON THE LAW OF THE SABBATH, as contained in the Scriptures. 1 Vol., 18mo., price 2s.

5. CHRISTIAN CHARITY EXPLAINED. By JOHN ANGEL JAMES. Third Edition, in 1 vol., 12mo., price 6s. boards.

By the same Author,

6. THE CHRISTIAN FATHER'S PRESENT TO HIS CHILDREN. Seventh Edition, revised, 12mo., price 7s. boards.

By the same Author,

7. CHRISTIAN FELLOWSHIP; OR, THE CHURCH MEMBER'S GUIDE. Fifth Edition, in 18mo., price 3s. boards.

By the same Author,

8. THE FAMILY MONITOR; OR, HELP TO DOMESTIC HAPPINESS. Fourth Edition, in 12mo., price 5s. 6d.

9. THE DOMESTIC GUIDE TO THE FOOTSTOOL OF MERCY; A Course of Morning and Evening Prayers for One Month; with Occasional Prayers and Thanksgivings. With an Index of Scriptures for Family Reading, and an Address to the Heads of Families. By CHARLES WILLIAMS. Second Edition, in 12mo., price 4s. 6d.

10. LECTURES ON THE PRINCIPLES AND INSTITUTIONS OF THE ROMAN CATHOLIC RELIGION. With an Appendix, containing Historical and Critical Illustrations. By JOSEPH FLETCHER, A.M. In 1 vol., 8vo., price 9s. boards.

11. LECTURES ON THE HISTORY OF JESUS CHRIST. By J. BENNETT, D.D. Second Edition. In 2 vols. 8vo. cloth. Price 21s.





